King *Solomon's* RECANTATIONS:

BEING AN

EXTRACT

Out of the Famous

WORKS

Of the Learned

FRANCIS QUARLES,

Cup-bearer to the Queen of *Bohemia*, Sister to the blessed Martyr King *Charles* the I. of venerable Memory. With an Essay, to prove the Immortality of the Soul, by way of Symetry, or Connexion.

Licensed, July 21. 1688. *Rob. Midgley.*

LONDON,

Printed by *J. R.* and are to be Sold by *Randal Taylor*, near *Stationers-Hall*.

Advertiſements.

THere is lately Printed a Book, Intitule *The way of Life is Pleaſant: Or, t Church of* England *is the Beſt Guide.* Co taining ſeveral uſeful Diſcourſes, for ever Chriſtian to Read and Practiſe, for the ſup port of their Spirits, and comfort of the Minds: With ſome Evangelical Reflection upon the Apoſtolical Obſervation of th *Lent-Faſt*: With ſhort and uſeful Praye upon the *Church-Feſtivals*, and moſt (other Emergent Occaſions: With ſeveral prepa ratory Prayers for the Holy *Sacrament*, an Thankſgiving after Receiving. Licenſed *Jun* the 4*th.* 1686. and Sold by *Randal Taylo* near *Stationers-Hall*; *J. Harding*, at the *Bi* and *Anchor* in *Newport-ſtreet*; *Rich. Sare*, *Grays-Inn Gate* in *Holbourn*; and by moſt Book ſellers in *London* and *Weſtminſter.* 1686.

KIng *Solomons* Experimental Obſervation of Himſelf, Time and Things; deduct ed from his Recantations, by Way of Soliloquie; in a well digeſted Method. Sold by *Randal Taylor*, near *Stationers-Hall.* 1687.

King *Solomon's*

RECANTATIONS, &c.

OH! 'tis much better not to Thirſt at all,
Than Thirſt in vain, or quench thy Thirſt with Gall.
Whoſe profit can accrue to Man, what gains
Can Crown his Actions, or reward his Pains:
Unleſs he trample on the *Aſp*, and tread
On the young *Lyon*, and the old *Dragon's* head:
Or elſe the Clouds of Sorrow may multiply,
And hide from thee the Cryſtal of the gloomy Sky.
Load not thy Shoulders by the Sin of unwiſe deſire,
That all thy bedrid Paſſions may quite expire.
Search for, and find ſuch Words which have the might,
To intermingle profit with ſweet delight; (laſt
Than ſhalt thou have hopeful worth to Crown thy
With Peace and Honor; yea ſuch rare Sons thou haſt,
Since Frolick, Midnight, Madneſs, is quite expir'd; and
thou requite
Thy wild attention with Heavenly delight:
Thy courage indeavouring to deſerve the name
Of heroick Martyr, by giving thy Body to the Flame.
This will give true Life, ſo ſweet, to *every one*
That takes pleaſure in the Worlds redeeming Son,
From Earths pleaſures, by ſtriving to reſtrain,
Knowing thoſe ſhort-liv'd flattering pleaſures vain:

Therefore rejoycing greatly in true Spiritual ways,
By Heavenly contentment, chearing youthful Days.
Banishing false-eyed Mirth, let it be truly disposest
Of those lewd Firs, that are apt to inflame thy Brea
For Earths best injoyments are short, and vain;
But for a season rejoycing, but cannot remain,
For feeble Strength, her ruins, smite thee,
And grinds thy clod to dust, tho not afrights thee.
One Generation gives another way,
But Earth abides in one perpetual stay:
The Prince of Light put on his Morning Crown;
But in the Evening lays his Glory down;
Where leaving Earth, to take a short repose,
He soon returns, and rises where he rose.
His Wisdoms choice affections own,
His Churches good, much dearer then his Throne.
For us subduing, beneath the spangled Sky,
What ever might hurt us. That in Wisdom we may
decry
All Evils, and seek all Hevenly sweet felicity:
Yet injoying such pleasures, that Earth could lend
that I
Might find Earths Mirth and Beauty but vanity.
My thoughts yet pondering all that hath been done
Betwixt the solid Center, and the glorious Son:
And yet no knowledge can reduce the state
Of crooked Nature, to a perfect straight.
For some Mens Ignorance, which surmounts
The learned Language of Arithmeticks accounts.
Oh! then thought I, how are the vain desires
Flesh and Blood
Baffled in their mistaken things, called good:
Yet travel seeks them, yea unwearied Hearts
Makes them the objects, both of Arms and Arts:
Yet many certain obvious Evils attend
Our Ways, to our uncertain Journies end.
We tire the Night in thought, the Day in toil,
Sparing neither sweet nor Incubrated Oyl.

To seek the things we cannot find, or found;
We cannot hold; or held, we cannot ground
So firm, as to resist the various swings
Of fickle Fortune, or the frowns of Kings;
That if his Royal Power please to commit
His Pastorial Staff, to such as are more fit
To Eat and Drink, Kill, or recommend his Flocks
To such dumb *Dogs*, of whom ne'r *Wolf* nor *Fox*
Will stand in awe; or shew their fears by flight,
Not having Tongues to bark, nor Teeth to bite:
Yet, by the way, advise Obedience; then
Always be sure to please, rather God than Men.
If the Embers of his rage should chance to lye
Rak'd up, or furnace from his angry Eye;
Quit not thy Duty, 'tis thy part to asswage,
By due Obedience, the jealous flames of consuming
rage.
Curse not the King, nor them that bears the Sword;
No, not in Thought, tho Thought expres's no Word:
For secret report shall vent such hidious things,
To punish those who oppose the legal Authority of
Kings:
For all that attempt thus to act, casts a shame
Upon the beauty of an honor'd Name.
Ah, then, my Soul, take heed to keep thy Heart
At thy right Hand; where, there she will impart
Continual secrets, and direct thy ways
In secret Ethicks, sweetning out thy Days
With season'd Knowledge; Wisdom past the reach
Of dangerous error; and instruct and teach
Thy Heart-wise silence, Wisdom, when to beak
Thy clos'd Lips, and judgement how to speak,
Such wise Mens Words are gracious where they go;
But foolish Language doth themselves o're-throw:
Folly brings in the Prologue, with his Song,
Whose Epilogue is rage, and open wrong.
Yea the tedious actions of every Fool doth try,
The solid patience of the weary standers by:

Because their weakness knows not how to lay
Their actions posture, in a civil way:
Yea such rude folly stains their Fame,
But fair repute for Wisdom lends a name.
Therefore our steps will measure out the way,
Our Garb, our Looks, our Language doth betray,
Our Wisdom, or Follies read by all we meet,
Our selves proclaiming our Follies in every Street.
But 'tis a grief that grates beneath the Sun,
That like events betides to every one. (yea both
Alike be false, to Good and Bad, Wise and Foo
To him that Swears, and him that fears an Oath.
Better to be a living Creatures, tho vild they plead,
Then to be known a wealthy Wiseman that is dead:
For they that live well, know that they shall die,
Therefore take time; but the that lie
Rak'd up in deaths cold Em rs, they know not
Or Good, or Ill, their names are quite forgot;
No Friends they have to Love, nor Foes to Hate;
They know no Virtue to spit Venom at;
They sell no sweet for gains, nor do they buy
Pleasures with pains, or tread beneath the Sky.
But yet go thou rejoyce and Eat, let a full Bowl
Cashire thy Cares, and chear thy frolick Soul,
What Heaven hath lent thee with a liberal Hand,
To serve and chear thy frailty up, command.
Indulge thy weary Flesh with new supplies,
And change of Garments of the purest die.
Refresh thy limbs, annoy'd with sweat and toil;
With costly Baths, thy Head with precious Oyl.
What e'er thy Hand endeavours, that may gain
Contentment, spair not either cost or pain,
For there is no Hand to work, no Power to save,
No Wisdom to contrive within the Grave.
I find the swift not always win the prize;
Nor strength of Arm the Battel; nor the Wise
Grow rich in Fortune; nor the Men of skill
In favour, all as Time and Fortune will:

Men knowing not their time, as Fishes are
Snar'd in the Net, Birds tangled in the snare.
So be the Sons of Men surpriz'd with fears,
When mischief falls upon them unawares:
This Wisdom have I seen beneath the Sky,
Which wisely weigh'd, deserves the Wiseman's Eye;
But when I set my busie Heart to know,
Wisdom and Heavens strange workings here below.
For Night and Day my studys did deny,
Sleep to my Eye-lids, slumber to my Eye;
Striving to note each action under Heaven,
Endeavouring to observe and have given
My Soul to God, in due Obedience; having
Sought for true spiritual Wealth worth keeping.
But the poor fruitless labours of deluded Man,
Are vainly spent, being short as a span
Of seeming pleasures, serves to requite,
Long leagues of travel, for one drops delight
Of airy froth; how are ye forc'd to borrow
Strong gales of hope, to sail through Seas of Sorrow.
Why do we thus afflict our labouring Souls
With dregs of Wormwood, and carouse full Bowls
Of boyling Anguish? to what hopeful end
Droyl we our craizy Bodies, and expend
Our sorrow wasted Spirits, to acquire
A good, not worth a breath of our desire.
A good, whose fulsome sweetness, clogs and cloys
The Soul, but never lasts nor satisfies.
How poor an Object pleases, and how soon
That pleasure finds an end; how quickly noon;
How quickly Night, and what to Day we prize
Above our Souls, to morrow we despise.
Beneath a trifle, what in former times
We own'd as Virtues, now we tax as Crimes.
Tell me my Soul, What would'st thou buy?
Go in and Cheapen; let thy curious Eye
Make her choice: they will present thy view
With numerous Joys; buy something that's new.

The Wiſeman's Eyes are in his Head; they ſtand
Like Watchmen in the Tower, to guard the Land.
At length I caſt my ſerious Eyes upon
My painful Work, and what my Hands had done;
And there I find my Hearts delight was all my gains,
My pleaſure was the portion of my pains.
I gave my Eyes, what e're my Heart requir'd:
I denied my Soul no Mirth, my Spirit deſir'd
All ſorts of Muſick, the Spirits delights had I
To pleaſe my Spiritual Ear, was beauties to my Eyes
Yet knowledge then affords my Soul no reſt;
My roving Thoughts tried Mirth, and was poſſeſt,
Of all the pleaſures Earth could lend, yet I
Found Mirth and Pleaſure all but Vanity:
I laugh'd at laughter as a toyiſh antick,
And counted all Earths pleaſure no leſs than frantick
Since Hearts that wiſely, fooliſh do incline
To coſtly fare, and frolick Cups of Wine.
For in thoſe pleaſures I find but little ſolid good,
To Crown the ſhort liv'd Days of Fleſh and Blood;
Tho ſome build great magnifick Palaces, and fraim
Vaſt buildings to the glory of their name;
Planting Vineyards, whoſe plump cluſters might
Make them fruitful Orchards for their delight.
Rejoycing their Souls with Earthly treaſures,
With curious Gardens to refreſh their pleaſures:
Yet true Wiſdom can diſcern but little real good,
Miſtaken Earth ſo much admiring ſtood!
What profit hath my Wiſdom, then thought I
The height of Wiſdom hath her Vanity.
The fooliſh bauble and the learned bays,
Are both forgotten; in ſucceeding Days
Impartial Death ſhall Cloath the dying Eyes,
Both of the Ignorant and alſo of the Wiſe:
Therefore I hated life, for, from the events
Of humane actions, flows many diſcontents.
Then ſlighted I, all that my Hand had done,
In ſeeking happineſs beneath the Sun:

For what I did, I cannot call my own;
Anothers Hand must reap what mine has sown;
Who knows if my survivet is to be
A Wiseman, or a Fool? However, 'tis he
Must spend with ease, what I have earn'd with pain
And Souls vexation; this is all so vain,
For which my Soul thus fool'd with vain persuits
Of blossom happiness that bears no Fruits.
Some Men there be, whose elaborate gains
The fruits of lawful cares and prudent pains
Descend to those who know not pains nor art:
This is a sore vanity, and afflicts the Heart;
For what reward hath Man of all his droyl,
His Evening trouble and his Morning toyl,
His Hearts vexation and his griefs, that run
Through all his labours underneath the Sun.
'I view'd the Chair of Judgment, where I saw
'Instead of righteousness, a perverted Law.
'I view'd the Courts of Equity, and spy'd
'Corruption there; and Justice wrap'd aside.
'Oh! then, (thought I) the of Judge Heaven shall do
'Right to the Wicked, and the Righteous too.
Then puzzel'd in my Thoughts, I thus advis'd,
Heaven suffers mortals to be exercis'd
In their own miseries, that they may see
They are yet not much more happy than the Bee;
They substance of Flesh, tho not the same,
Yet dust to dust, both must turn from whence they came.
Which rightly way'd, it seems the better choice,
For Man to suck his labours and rejoyce,
Since flashy troubles doth all things so unframe,
That Earths Content doth scarce deserve the name:
Considering this, what can we advise,
Since we bereft of Wisdom, labouring to be Wise.
Alas! is it not enough, that we poor Farmers pay
Quit-rent to Nature, at the very Day:

And at our dying Hour bequeath to thee
Our whole ſubſtance, for a Legacy:
I mus'd again, and found when pains had crackt
The harder ſhell to ſome heroick act.
Pale envy ſtrikes the kernel with taxation;
Oh, this is vanity, and the Souls vexation!
Thus pauſing, Contemplation ſhew'd mine Eye
A new proſpect of humane vanity:
When, the droyling Hand thinks nothing can ſupply
The greedy wants of his inſatiate Eye.
He robs himſelf, not knows for whoſe relief,
This is a vanity, and a wounding grief;
Woe to the Man whom danger meets alone,
For there's no Arm to help him but his own;
But if ſome help put in a timely ſtroak,
The Cord that's three-fold is not quickly broke.
If eithers feeble Shoulders be betray'd
To a ſad burden, there's a mutual aid,
To be a poor Wiſe Child, is judg'd a thing
More honourable, than to be a vain King.
My Soul, to what a ſtrange diſguis'd good,
Art thou bewitch'd? oh, how hath Fleſh and Blood
Betray'd thee, to a happineſs that brings
No comfort, but from tranſitory things.
Are not the ſhady Bowers of Death more ſweet,
Than the ſcorching Sunſhine, where we Hourly meet
Freſh evils, like a *Temes*, whoſe deluded breath
Tickles our Fancies, till we laugh to Death?
When thou haſt bound thee to thy God by Vow,
Defer not payment, but perform, it thou
Diſcharge thy Bonds, for Heaven takes no delight
In thoſe that violate the Faith they plight;
For better 'tis thy Vows were never made,
Then having promis'd, payment never paid.
Let not thy Lips inſnare thee, plead not thou
Before thy Angel, 'twas too raſh a Vow.
'Tis not the Pills of treaſur'd wealth ſuſtain
Thy drooping Spirits, this is all ſo vain.

Oft have I seen increasing riches grow
To their great mad Owners overthrow:
Vexing their Souls with Care, and then repay
Unprosperous pains with grief and melts away;
His wealth is fled, and when he shall transfer it
Upon his Heir, there's nothing to Inherit.
Look how he came into the World, the same
He shall go out as naked as he came;
Of what his labouring Heart have brought about,
This dying Hand shall carry nothing out:
This is a wounding grief that as he came,
In every point, he shall return the same.
What profit can his Souls afflictions find,
That toils for Air, and travels for the Wind.
This is an evil, that happiness now and then
Beneath the Sun amongst the Kings of Men:
Then eat and drink, and reap what pains have
Got, to Crown thy Days which thy Creator gave;
'Tis all the portion some will have,
Who study not for happiness in the Grave.
But hark, my Soul, the Morning Bell invites
Thy early paces to a new delight;
Away, away, the Holy Saints Bell rings,
Put on thy Robes and Oyl thy secret wings;
Call home thy Heart, and bid thy Thoughts surcease,
To be thy Thoughts, go bind them to the Peace:
Take good Security, or if such fail
Commit them to the All commanding Jayl;
And thy cram'd Bags there to lie close and fast,
Until thy Heavenly atoning Vows are past:
Confine thy rambling pleasures to the trust
Of vacant Hours, and let thy Wisdom thirst:
Banish all Worldly passions, with their base born S
From thy delectable Courts, that Wisdom may come in
Leave all thy servil Fancies in the vail,
Mount thou the secret Hill, and there bewail
Thy dying *Isaac*, whose free gift may be
A living Pledge 'twixt thy God and thee.

Take thou no Care, Heaven will supply
Their craving Thirst with Bottles from thy Eye;
Better it is to be Funeral Guest,
Then find the welcoms of a frolick Feast:
For he that fears the Almighty shall
Out-wear his evils, or find no evil at all.
Wisdom affords more strength, more fortifies
The undejected courage of the Wise:
Yet is there none beneath the Crystial Skies
So just in Actions, or in words so Wise,
That doth always good, or hath not been
Sometimes poluted with the staims of Sins.
What God hath setled in a crooked State,
No industry of Man can make it strait;
Since then the Righteous Man's recompence is such;
Be not too Wise, nor Righteous over much.
Let not thy Flesh suggest thee, or advise
Thee to be Wicked, or too Unwise.
Why should thy too much Righteousness betray,
Thy danger'd Life, and make thy Life a prey?
At passions Language stop thy gentle Ear,
Left if thy Servant Curse thee, thou should'st hear:
For oftentimes thy Heart will let thee see,
That others have been likewise Curs'd by thee.
This Wisdom, by my travel I attain'd,
And in my Thoughts conceiv'd that I had gain'd.
I gave my studious Heart to watch and pry
Into the bosom of Philosophy.
I laboured to give my self to fly the Art
Of falshood, and the Madness of the Heart.
For whom Heaven favours, shall decline Sins gates;
But the Incorrigible shall be taken by her baits:
But whether shall these, to what strange Religion fly
To find Content, and baulk that hidious vanity,
Which haunts this buble Earth, and makes thee still
A slave to thy preverse infatuated Will.
All this I have (by thee) observ'd, and given
My Heart to net each action under Heaven.

There was a time when the oppressers Arm
Oppres'd his Neighbour, to the oppressers harm,
With floods of bitterness, since none of these,
Nor, all can Crown our labours, nor appease
Our raging Hearts. Oh! my deceiv'd Soul,
Where wilt thou take thy Peace? who shall controul
Our unbounded Thoughts, to sweeten out
This span of frailty plung'd and orb'd about
The threatning Firmements; but as a breath
Darts down, and dashes at the doors of death.
Since Waxen-wing'd Honour is not void
Of danger, whether arm'd or injoy'd:
Since Hearts rejoycing, profit have no fruit,
But care both in fruition, and in persuit:
Since laughter is but Madness, and high Diet
Oft ruins our Health and breeds us great disquiet:
Since humane Wisdom is but humane trouble,
And double knowledge makes our sorrow double:
Since what we have, but lights our wish to more,
And in the height of plenty makes us poor;
And what we have not too, to apt to crave,
Even dispossess of what we have.
A good repute is sweeter, far,
Than breaths of Aromatick Oyntments are;
And that sad Day wherein we drew our breath,
Is not so happy as the Day of death:
For here we are but quickly forgot;
Blaze for a season, but continue not.
Tho foolish flatteries entertain
Our Souls with Joy, but all that Joy is vain;
For if both Heaven and Earth should undertake,
To extract the best from Mankind, and to make
One perfect happy Man; and thou art he,
Thy finite fortunes still would disagree.
Man in whose frame the Great Three-One advis'd,
And with a studious Hand Epitomiz'd
The large Volumes, and perfect Story
Of all the Works the mental

With fear and wonder in whose sovereign Eye,
He breath'd the flames of awful Majesty.
Man a poor shiftless transitory thing,
Born without Sword or Shield, not having wing
To fly from threatning dangers, not to arm,
Or grapple with those numerous evils, that swarm
About this new born frailty, wrapt aside
From fair Obedience, to Rebellious Pride.
How is that Power, that was bred and born
The Earths Commander, now become the scorn
Of Dunghil passions, Shipwrack'd with the gust
Of every factious and inferiour Lust?
How is the Sun-bright Honour of his name
Eclipsi'd? how is his Glory Cloath'd with shame?
What means that great Creating Power, to frame
This spacious Universe? Was not his name
Glorious enough without a Witness? Why
Did that corrected twilight of his Eye
Unmuzle darkness, and with Morning light
Redeem the Day, from new baptiz'd Night?
There is an evil, which my observing Eye
Hath taken notice of beneath the Skye:
Man's wealth can't instruct him to withstand
The angry stroak of the Almighties Hand;
Since the increase of wealth procur'd by pain,
Preserv'd with fears, with sorrow lost again,
Increaseth grief in the possessors Breast;
What vantage than have Man to be possess'd,
Who knows what's good for Man in this dull balze
Of life is swift, his shaddow flying Days:
Or who can tell when his short Hour is run,
The events of all his toyl beneath the Sun?
The Worlds surviving Lamps do not affright
The pleasing slumbers of his peaceful Night.
There be no Ears, no Eyes, to hear, to see
The living Soul, have not such rest as he,
Who stands upright in Courts, with unshaken Mind;
For the Test proves him, and he is found refin'd.

If thy ſuperiour happen to incenſe
His jealous wroth at thy ſuppos'd Offence;
Do thou thy part, yield, for yielding ſlacks
The raging flame great tranſgreſſions makes:
He that ſhall dig a pit, that ſhall prepare
A ſnare, ſhall be enſnar'd in his own ſnare.
Happy is the Juſt and Holy, for who but he
Can judge of things, or what their Natures be?
For theſe are Heavens favorits, ſent down from thence,
Unfolding ſecret Myſteries in Heavenly Eloquence;
Knowing there's a time, true Juſtice ſhall preceed
On every purpoſe, upon every deed.

With God all future Times are preſent.

ALL Times to Heaven are now both firſt and laſt,
God ſees things preſent, yea future, as we ſee them paſt:
But we tranſgreſs his Laws, 'tis time to part,
For why? the Laws of Nature break the rules of Art.
A ſmiling Conſcience, a contented Mind,
A ſober Knowledge, with true Wiſdom joyn'd.
Sleep ſeaſonable, moderate and ſecure;
Actions heroick, conſtant, blameleſs, pure:
A life as long as fair, and when expir'd,
A glorious Death unfear'd as undeſir'd.
The World is a Book, writ by the eternal Art
Of the great Maker, Printed in Mans Heart.
'Tis falſely Printed, tho Divinely Pen'd,
And all the Errata will appear at the End

Believe it Christian, by how much near
Thou get'st to Heaven, the less will Earth appear:
Call home thy deareſt wiſhes, and recal
Thy hopes; expect the worſt that can befal.
Grace giveth Virtue, opinion not Glory;
For Princely favours are but tranſitory.
Humane Nature, curious without, corrupt within;
A glorious Monument of inglorious Sin:
Yet much our Saviour have endured, yea more
To make us Kings that were but Slaves before.
He that grieves becauſe his grief is ſo ſmall,
Has a true grief, and the beſt Faith of all;
He vows his Faith, and the ſincere perfection
Of undiſſembl'd and intire affection;
And ſuch in doing well,
Shall ſeek for Heaven; not find the flames of Hell.
'Oh! let the Church my Mother inſtruct me,
Give ſavory Meat, Cloath and Conduct me
Into my Fathers Arms: Theſe Hands ſhall never
Truſt to the poorneſs of their own endeavour.
Bring I a Kid, but of my Mothers dreſſing,
'Twill pleaſe my Father, and procure a Bleſſing.
Moſt Sins, at leaſt, pleaſe Senſe, but ſome are Treaſon,
Not only againſt the Crown of Senſe but reaſon.
But 'tis an error, as foul, to call
Our Sins too great, for Pardon, as too ſmall.
The reaſon is eaſie to be riddled out,
One's diſpair, the other not doubt.
Lord weaken this Rebellious Fleſh,
That's apt to oppoſe Grace: Oh! quicken, and refreſh:
My dull and coward Spirit, that would yield,
And make Proud Satan Maſter of the Field:
Becauſe 'tis Grave, not Bed, that I am in;
Not a-ſleep, but dead in Sin.
Serve God in Plenty, and in Affliction truſt,
[illegible]

Promiſe is a Debt, and Debt implies a Payment;
How can the Righteous then doubt Food and Raiment:
Let not my Thoughts ſo divided be,
But they mix again, and fix on thee.
Oh! thou who didſt appear in cloven Tongues of Fire;
Direct my Thoughts and with thy ſelf inſpire:
That I may ſearch the Scripture, to increaſe
In the Diviner Knowledge of thy Peace;
That when all things ſhall ceaſe that are tranſitory,
Thy Gifts of Grace may be Crown'd with perfect Glory.
The Rich Mans ſum of untold deſcended Wealth,
Can give his Body Plenty, but no Health:
The Poor in pains and want poſſeſſes all,
The other in plenty finds no Peace at all.
'Tis ſtrange, and yet the cauſe is eaſily known;
The one's at Gods finding, the other at his own.
The formers ſilken Robes, his coſtly Diet;
Can lend a little Pleaſure, but no Quiet.
The latter ſeldom ſlacks his Thirſt, but from the Pump
And yet his Heart is blithe, his Viſage plump.
Such Truths are Subjects, far more fit
For Holy Admiration than for Wit.
'Tis ſaid of *Alexander*, that he complain'd
And wept, becauſe there was no other Worlds to gain
His griefs and thy complaints are not amiſs;
He has grief enough that finds no World but this.
Our truſt in God for Riches, never muſt
Exclude our Care, nor Care exceed our truſt.
Thy Sacred Will be done, Great God,
To ſpend, or to ſuſpend thy Rod;
If poſſible my Will's to miſs it,
If otherwiſe to ſtoop and Kiſs it:
However ſubmit, we ſhall not be this the worſe,
If Conſcience Bleſs, what if *Shimei* Curſe.
'Some ſay the Sacrament's a Supper, and 'tis fit
'To uſe the poſture of a Meal to ſit;

Can thy Diſcretion Phares, or thy Zeal
Give Carnal geſtures to a Spiritual Meal:
A Heavenly Supper and a Fleſhy Heart;
Thy poſture has diſcover'd what thou art.
Of thoſe Sacraments which ſome call Seven,
ive were Ordain'd by Man and Two by Heaven,
s ſaith the Eternal Word, whoſe high Decree
dmits no change, and cannot fruſtrate be.
Vhat thing is Man? that Gods regard is ſuch:
r why, ſhould Heaven love wretchleſs Man ſo much?
His age is Sinful, and his youth's Vain,
is life's a Puniſhment, his death's a Pain:
ea, Man who ought to be a Watch-light in the Temple,
as a Snuffer, wants the Oyl of good Example:
an he be ſaid to fear the Lord that flys him,
an Word confeſs him, when as Deed denys him.
For this, Men ſhould ſtrive to have their Hearts relent;
ch Hearts which never knew what Mercy meant.
ods Love is boundleſs, apt and free
o turn to Man, when Man returns to thee.
djourn thy Sanguine Dreams, awake, ariſe,
ll in thy Thoughts and let them all adviſe.
Before the Soul can a true comfort find,
ne Body muſt be proſtrate, and the Mind
uly contrite and repentive within,
od loath the fawning of a boſom Sin:
t Lord, can Man deſerve, or can his beſt
o juſtice, equal right, which he tranſgreſt.
When Duſt and Aſhes mortally offends,
n Duſt and Aſhes make Eternal mends:
Heaven unjuſt? muſt not the recompence
full equivalent to the offence.
hat mends by mortal Man can then be given,
o the offended Majeſty of Heaven.
O mercy, mercy, on thee my Soul relies,
thee we build our Faith, we bend our Eyes.
thou wilt, thou canſt change our lot,
iat we and ours may Live and periſh not;

Thy Glorious Wisdom, and tender Love
Transcends thy sharper Justice will remove.
'Judge not that Field because its stubble,
'Nor him that's poor and full of trouble;
'Tho the one look bare, the other thin,
'Judge not, their Treasure is within.
Injur'd inocency, while the Enemies Unhallow'd Tongue
Makes her a Glorious Martyr in their wrongs.
The Devils believe, all know they do;
But their belief does make them tremble too:
Men rail at *Judas*, him that did betray
The Lord of Life, yet dost Day by Day;
They Curse that Traytor Life and Limb,
Tho Curse themselves in Cursing him.
The Thief and Slanderer are almost the same,
The one steals my Goods, the other my good Name;
The one lives in Scorn, the other dies in Shame.
But from these darksom Clouds, Good Lord, deliver us;
Let them not interpose betwixt thy Glory and us:
For thou alone art our Creator, in whom we trust:
Some trust too much in their doing well,
In seeking Heaven they find the flames of Hell:
But the pure of Heart have Power to refuse,
Being endow'd with Wisdom, the Evil and Good to chuse.
He that gives Wisdom to refuse,
Inspires the Art which to chuse.
'In thee, O King, my pensive Soul respires;
'Thou art the fulness of my choice desires;
'Thou art that Sacred Spring, whose Waters burst
'In streams to him, that seeks with Holy Thirst.
'Thrice happy Man, Thrice happy Thirst to bring
The fainting Soul to so sweet a Spring.
God is just, what his deep Counsel wild,
His Prophets told, and justice hath fulfill'd:
But Man, the Child of ruin, to avoid
Less dangers, by a greater is destroy'd;

hoſe Spring is like a Flower for a Days delight,
t Noon we flouriſh, and wafade at Night.
If Plants be cropt becauſe their Fruits are ſmall;
hink you to Thrive that bears no Fruit all:
t who ſo Fruitful is, and worthy to Drink this,
all be receiv'd unto Eternal Bliſs;
ch cannot Dye, the Sacred Nine deny,
l Souls that merits Fame ſhall ever Dye.
For theſe muſt ſurvive, for their ſelf cloſ'd Eyes,
hat now lie ſlumbering in the duſt ſhall riſe.
he higheſt Heavens have Decreed, to Bleſs
he Fruitful Souls, and with a fair ſucceſs;
r that they built their Bliſs, not on the blaze of Glory,
or ſeated their Happineſs in things tranſitory.
O Lord, how great is the Power of thy Hand?
orious is thy Name in every Land,
reat God, Unlimited are thy Confines;
nd aſſiſteſt Man in his good Deſigns.
y Mercies like the dew of *Hermon Hill*:
, like the Oyntment dropping downward ſtill.
Thy Love is boundleſs, thou art apt and free
o turn to Man, when Man returns to thee.
Sacred Subject, of a Meditation,
y Works are full of Admiration:
y Judgments all are juſt, ſevere and ſure;
hey quite cut off, or elſe by lancing Cure.
'My Faith, not Merits, hath aſſur'd thee mine;
Thy Love, not my Deſert, hath made me thine.
Unworthy I, whoſe drouſie Soul rejected
Thy precious Favours, and (ſecure) neglected
Thy glorious Preſence; how am I become
A Bride befitting, ſo Divine a Groom?
'It is no Merit, no Deſert of mine,
Thy Love, thy Love alone, hath made me thine:
Since then the bounty of thy dear Election
Have ſtyl'd me thine. Oh, let the ſweet reflo-
ction

'Of thy Illuſtrious Beams, my Soul inſpire,
'And with thy Spirit inflame my hot Deſire.
'Unite our Souls; oh, let thy ſecret reſt
'Make a perpetual home within my Breaſt;
'Inſtruct me, ſo that I may gain the skill
'To ſuit my Service to thy ſecret Will.
Then ſhall my Soul that ſuffers through diſpite
Of Error and rude Ignorance, have right:
Then ſhall my Soul injoy within this Breaſt
A Holy Sabboth of Eternal reſt;
And my deareſt Spouſe ſhall Seal me on his Heart,
So ſure, that envious Earth may never part
Our joyn'd Souls; let not the World remove
My chaſt Deſires, from ſo chaſt a Love.
'All you that wiſh the bountiful encreaſe
'Of deareſt Pleaſures and Divineſt Peace;
'I charge you all, if ought my charge may move
'Your tender Hearts, not to diſturb my Love;
'Vex not his gentle Spirit nor bereave
'Him of his Joys, that is ſo apt to grieve.
That he may teach his living Plants to thrive;
And ſuch as are a dying, to revive.
He walks about ſuch tender Plants
To ſmell their Odours, and ſupply their wants;
That he may leave his ſecret Spirit in their Breaſt,
As Earneſt of an Everlaſting reſt.
To thy Creatour haſt my Soul, and let thy Sacre
Vows
Plight Holy Contracts with ſo ſweet a Spouſe:
His Left Hand's full of Treaſure, and his Right
Of Peace and Honor, and unknown Delight.
Then ſhall it pleaſe our gracious Lord
To Crown, with Audience, his ſuppliants Word.
O Glory, chace Diſloyal Thoughts, let not th
World allure
My chaſt Deſires from a Spouſe ſo pure.
He'l endow my ardent Soul with ſweetneſs, and inſpir
With Heavenly raviſhment my rapt Deſires.

let all times be prosperous, and all places
e Witness to our undefil'd imbraces.
Sure is the Knot, that true Religion ties;
nd Love that's rightly grounded never dies.
If Error lead not my dull Thoughts amiss,
My genius tells me where my true Love is:
He's busie labouring in the flowry Banks,
Inspiring Sweetness and receiving Thanks.
' Watering those Plants, whose tender Root are dry;
And Pruning such, whose Crests aspire too high:
Transplanting, Grafting, Reaping from some,
And covering others that are newly come.
hen take from each to make one perfect Grace,
et would my Love out-shine that borrow'd Face.
So perfect are his Graces, so Divine,
o full of Heaven are those fair looks of thine.
Sacred Symetry, O rare Connexion
f many Perfects, to make one Perfection.
let my Lips, like a perpetual Story,
ivulge thy Graces and declare thy Glory.
Hear comes a Critick, close thy Page,
hou art no Subject for this Age;
hou hast no Guilt that does require,
hat thou should'st lurk, nor yet retire;
hou hast no Lustre of thy own,
ut what's deriv'd from Heaven alone.
Fear not thy Heaven instructed Page
ill either please, or teach the Age:
or the Wise with ease shall riddle out,
hich is the voice of Wonder, which of Doubt;
r God sends an Angel to protect,
well from Evil, as to Good direct.
O thou, the beginning, and the end, before whom
ings past, and present, and things to come
e all alike; O prosper my Designs,
d let thy Spirit inrich my feeble Lines:
joyce, my Soul, and give my Pen the Art
isely to move, and me an understanding Heart.

Earthly

Earthly Glories are ſcarce worth craving to obtain;
They are Happineſſes that muſt be loſt again:
Gaſp not for Honour, wiſh no blazing Glory,
For theſe will periſh in an Ages Story;
Nor yet for Power; Power may be carv'd
To Fools, as well as thee that haſt deſerv'd.
Thirſt not for Lands nor Mony, wiſh for none:
For Wealth is neither laſting nor our own.
Riches are fair Inticements to deceive us;
They flatter while we live, and dying leave us.
What fit of Madneſs makes us love them thus,
We leave our lives and pleaſure leaveth us.
Pleaſure is fleeting ſtill and makes no ſtay,
It lends a ſmile or twain and ſteals away.
The pleaſures of this World ſoon abate,
They are lively emblems of our own Eſtate;
Which like a Banquet at a Funeral ſhow,
But ſweeten Grief and ſerve to flatter Woe.
How ſlight a thing is Man, how frail and brittle,
How ſeeming great, how truly little.
We riſe ſecurely with the Morning Sun,
But unregarded Die e're Day be done:
Yet his Eſtate was level, and he hath Free-will
To ſtand or fall; unforſt to Good or Ill.
Such is the State Man was created in;
Within his Power, a Power not to Sin:
His life's a bubble, full of ſeeming Bliſs,
The more it lengthens, the more ſhort it is.
The ſwelling of his outward Fortune, can
Create a proſperous, not a happy Man.
'A peaceful Conſcience is the true content,
'But Wealth is only her Golden Ornament.
'I care not ſo my Kernel reliſh well,
'How ſlender be the ſubſtance of my ſhell.
'My Heart being Virtuous, let my Face be wan;
'I am to God, I only ſeem to Man.

To

To him the searching of Mens Hearts belong;
Mans Judgment sinks no deeper than the Tongue.
Let shame prevent our Lips, recant and give
To the Almighty his Prerogative.
He overlooks thee, and in one space
Of Time his Eye is fixt on every place.

A Dissuasive from placing our Hopes in transient Happinesses.

BUild not your Bliss upon the blaze of Glory,
Can perfect Happiness be transitory?
Nor in the use of Beauty place your end,
Nor in the enjoyment of a Courtly Friend:
These, if injoy'd, are crost with Discontent,
If not in the pursuit, yet in the event.
Apply thy Heart to Wisdom, with good attention,
For 'twill inrich thy Soul with fair prevention;
That no foul Treason against thy Blood intended,
Thy Life, thy State, will Loyally be defended;
For Worship, Honor, and true respect
Shall be done to him, whom the Heavenly King do affect.
Peerless Honours and Princely Rights
Be done, to them in whom this King delights.
The highest Heavens will still conspire to Bless
All faithful Seed, and with a fair success
Their Enemies he'll ty, they shall not make reply;
Not daring to answer nor deny.

The

The Heavens grown great with Age muſt ſoon decay,
he pondrous Earth in time ſhall paſs away;
ut yet his Sacred Words ſhall always flouriſh,
hough Days and Years, and Heaven and Earth do periſh.
an ſees like Men, and can but comprehend
ings as they preſent are, not as they end.
Man wants the Strength to ſway his ſtrong affections;
What Power he has is from Divine direction,
Which oft unſeen through dulneſs of the Mind,
We Nick-name Chance, becauſe our ſelves are Blind;
And that's the cauſe Man's firſt beholding Eye
Oft Loves, or Hates, and knows no reaſon why.
If he be Poor that wanteth much, how Poor
he that hath too much, and yet wants more:
hrice happy he, to whom the bounty of Heaven
fficient, with a ſparing Hand hath given
he faireſt Crop of either Graſs, or Grain,
not for uſe, undew'd with timely Rain.
The Wealth of *Croeſus*, were it to be given,
Vere not Thank-worthy, if unbleſſed by Heaven.
or Riches, which fond Mortals ſo imbrace,
re not true Riches, if not enlightned with true Grace.
Vealth interpos'd with too too groſs a Care,
hey lie obſcur'd and no Riches are.
Let not the fawning World to pleaſure then invite,
hy wandering Eyes; the Fleſh preſents delight.
ſiſt me in my Combat with the Fleſh,
elieve my fainting Power, and refreſh
y feeble Spirit. I will not wiſh to be
aſt from the World, Lord, caſt the World from me.
To be afraid to die, or wiſh for death,
Are Words and Paſſions of diſparing Breath.

But wretched Man! were thy condition mine,
I'de not dispair as thou do'st, not repine;
But offer up the broken Sacrifice
Of an humble Soul, before his gracious Eyes.
Whose Works are Miracles of Admiration;
He mounts the Meek amidst their desolation,
Confounds the Worldly Wise, that blindfold they
Grope all in darkness at the Noon of Day:
But guards the humble from reproach of wrong,
And stops the current of the crafty Tongue.
Thrice happy is the Man, his Hands correct;
Beware lest fury force thee to reject
The Almighties Tryal; he that made thy Wound,
In Justice can, in Mercy make it sound.
Fear not, tho multiply'd affliction shall
Besiege thee, he at length will rid them all.
In Famine he shall feed, in War defend thee;
Shield thee from Slander, and in Griefs attend thee.
Thy House shall thrive, repleniſht with Content,
Which thou shalt Rule in prosperous Government:
For Man afflicted by the Almighties Hand,
His Faith doth flouriſh and securely stand.
Yet the worst I'le look for, that I can project;
If better come, 'tis more then I expect:
If other ways I am Arm'd with preparation,
No Sorrows sudden to an expectation.
Lord, to thy Wisdom, I submit my Will;
I will be thankful, send me Good or Ill.
If Good, my present state will pass the sweeter,
If Ill, my Crown of Glory will be greater:
All this experience tells, when I advise (Wise
Those, who have taught many, may themselves b
Tho rising early with the Morning Sun,
Yet unregarded die e're Day be done.
No Gold is pure from dross, tho oft refin'd.
The strongest Ceder's shaken with the Wind.
The best of Men have Sins, none lives secure;
In Nature nothing's perfect, nothing pure

From

From mudded Springs, can Cryſtal Water come.
In ſome things all Men Sin, in all things ſome.
Since that my Veſture cannot want a ſtain,
Aſſiſt me leſt the Tincture be in Grain.
To thee my great Redeemer do I fly,
It is thy Death alone can change my Dye:
Tears mingled with Blood can ſcowr ſo,
That Scarlet Sins ſhall be as white as Snow.
But wretched Man be not in thought too ſure,
Sin ſteals unſeen when we ſleep moſt ſecure. (truth,
By Craft there are, who ſeaſon error with the taſte of
And tempt the frailty of our tender Youth.
What pleaſure is in Dainties? if the taſt
Be in it ſelf diſtemper'd, better faſt.
Lord, in my Soul, a Spirit of Love create me,
And I will Love my Neighbour tho he Hate me.
I Love the World to ſerve my turn, and leave her;
Tho i'll not ſay 'tis no Deceit to cozzen a Deceiver.
She'll not miſs me, I leſs the World ſhall miſs;
To looſe a World of Grief, to injoy a Life Bliſs.
By thy Mercy, Lord, to Glory receive me in,
Although my Soul is burthen'd with my Sin;
For thou art Juſt and bent to a Wiſe Decree,
Which certain is, and cannot alt'red be;
It ſeems a Paradox beyond belief,
That Men in trouble ſhould prolong relief.
We poor weaklings when we ſleep in Sin,
Knock at our drouſie Hearts and never lin
Till thou awake our Sin congealed Eyes,
Leſt drown'd in ſleep we ſink and never riſe.
The approaching Evils might be at once prevented,
With Prayrs and Pains reuttered, reattented.
We try new ways, diſpairing of the old;
Love quickens, Courage makes the Spirits bold.
Our God bids go, our Credit bids us ſtay,
Our guilty fear bids fly another way.
O Earthy Men, make not your Righteous Laws
A trick for gain, let Juſtice rule the Cauſe.

'O worthless Man, arise and see,
'There's not a twiny thread 'twixt Death and thee.
'This darksome Place thou measur'st may be thy
Grave;
'And sudden Death rides Proud on yonder Wave.
By thoughts dive down into the Abyss of Hell,
And there in Justice doth the Almighty dwell.
Death is a Calander, compos'd by Fate,
Concerning all Men, never out of date:
Yet chear up, I have a message in store
Whose Comforts much, and joyful News is more.
We have yet a Friend Puissant and of Might,
Will see us take no wrong but do us right.
Lets offer up Sacrifice with one accord,
And pay our solemn Vows unto the Lord;
And with penitent Hearts implore him,
And Day and Night pour forth our Souls before him.
For shall I be silent; no, I'le speak
Till Tongue be tired, and my Lungs be weak.
Proclaim to us thy Mercy, for we thurst for Grace
For thou art free of Mercy to those that Mercy will
embrace.
O save us harmless from our Foe-mans Jaws,
Who art turned Orator to plead our Cause:
How are thy Mercies full of Admiration,
How sovereign sweet's their Application.
How redefaced are we with the Rust of Sin,
Which hath abus'd thy Stamp and eaten in.
But yet at length if we repent,
Instead of Plagues and Direful Punishments,
We shall find Mercy, Love, and Heavens Applause;
For the Great Almighty himself will plead our Cause.
Thine Eye that views the moving Spheres above,
Ought to give Praise to him that makes them move.
Here may we see how Prayer and true Repentance
Do strive with God, prevail and turn his Sentence
From Judgment Just, and Plagues Infernal,
To boundless Mercies and to life Eternal.

All

All o're the World how ſhould theſe Mercies make
a ſound,
s Bleſſings fall, Thanſgiving muſt abound;
idge then did ever Record round thine Ear,
hat God forſook the Heart that was ſincere.
ut often have we ſeen that ſuch as Plow
ewdneſs and Miſchief, reap the ſame they ſow.
The Moral ſays, all Wiſdom that's given
o Hood-wink'd Mortals, firſt proceeds from Heaven.
Far ſafer 'tis of things unſure to doubt,
Than undertake to riddle Secrets out.
It was demanded once what God did do,
Before the World was fram'd: Whereunto
An ſwer was made, he built a Hell for ſuch
As were too curious, and would know too much.
ut ſuch curioſity preceeds from him, who can
ayly accuſe Man to God, and God to Man;
Who Hourly ſows freſh Schiſms among the Saints,
ea, buffets them, then laughs at their Complaints.
O Chaſtity, the Flower of the Soul,
ow is thy perfect fairneſs turn'd to foul:
here are thy Maiden-ſmiles, thy bluſhing Cheek,
hy Lamb-like Countenance, ſo fair, ſo meek;
ay not other Virtues ſerve, but muſt this Queen
e made the Subject of Unchaſt ſpleen.
So young is Man, that broke with Care and Sorrow,
e's old enough to Day to die to morrow.
ie gives us Paſſage to endure great Woes,
eath frees us from all Temporal Foes.
nt tho ſecure, my Soul did never ſlumber,
et do my Woes exceed both weight and number.
Both Poor and Rich, are equal in the Grave;
rvants no Lords, and Lords no ſervants have.
hat needs there light to him that's comfortleſs;
r, Life to ſuch as languiſh in diſtreſs:
bjects of pitty, are Bodies in diſtreſs,
nd worthy to injoy eternal Reſt.

Lord, make Wiſe thy Servant; a Wiſe forecaſt
Grieves for things preſent, not for things are paſt.
Satan have Servants, who can make true boaſt
They gave away as much as thine have loſt:
Others with Learning made ſo Wiſely Mad,
Refuſe ſuch Fortunes as *Croeſus* never had.
Lord, make me Champion, give me ſuch belief,
A ſtrong and fervent, but not crafty Faith.
I know a forc'd Love needs no ſuch great Applauſe,
Since they Love Ill, that Loves not for a Cauſe.
I beſpeak leave to Anſwer all this, before I knew
They want no Grief, that find ſuch Friends as you.
Be not diſcontent, no, no, forbear; for I
Hate leſs your Cenſures than your Flattery;
Succour I ſought and begged, but none was there
To give the Alms of one poor trickling Tear.
See how I lie devoid of Help or Friend:
O make me humble and mindful of my End.
Lord, make me Juſt in Image, like my Divin
Creator,
Polliſh and Purify, yea Refine my Nature;
Let me receive all as from thy Hand,
With a thankful Heart as living in thy Land:
And conſider the ſelf-ſame Sorrow
Grieves others to Day, may make me groan to mo
row.
Great King, be my Comfort in my higheſt Grief,
I will not truſt to Mans, but thy relief.
I know Great God, upon my true Repentance
Thou wilt determine to reverſe thy Sentence:
Make me, tho in a blind Age Wiſely to ſee;
And in a ſeeing Age, not blind to be.
He that would ſave his Life, when Honour bids hi
die,
Steals but a Life, and lives by Robbery,
Diſhonours his God, and that likens to the Pow
Divine,
That made and placed her in her Fleſhly Shrine.

The Wiſe and Good-like kind Phyſicians are,
That ſtrive to heal us by their Care;
Their Phyſick and their Learning calmly uſe,
Although the Patient them ſtrangely abuſe:
For ſince the Sickneſs is they find,
A ſad Diſtemper of the Mind.
The Wiſeman in the midſt of Woes,
May enjoy and feel a ſweet repoſe:
Might pitty all the Griefs we ſee,
By compaſſion Anoint every Malady.
While our ſelves are calm, our Art improve,
To reſcue them and ſhew our Love,
That we with open Eyes may ſee
The brightneſs of Gods Majeſty,
And never more in Chains of Darkneſs lie,
But be ſecure from Bondage and all Iniquity. (Soul,
That comforts Divine may fortifie and raiſe the
To Heavenly Joys where none can controul.
The World's a hurly burly, and the Court
All Tongues were fill'd with Wonder and Report.
The Watch is ſet, purſute was made about,
To Guard the King and find the Traytors out,
To puniſh him according to his due,
That did not Peace nor Loyalty perſue.
Had Man been Kind, Loving, True, and always Good,
As formerly in the Golden Age they ſtood;
Then had we lived in all Delights and Glory full of Love,
Bleſt as the Holy Angels are above.
But now we ſuffer for evil Deeds,
Reaping the fruit of our ill Weeds.
But thou, O Holy Jeſus, who did'ſt for us Die,
And on the Altar Bleeding for all Men lie;
Bearing all Torment, Pain, Reproach and Shame,
That we by Virtue of the ſame,
Tho Enemies to God, might be
Redeemed and ſet at Liberty.

Let us likewise favour to others show,
And live in Heaven on Earth below;
Let's prize their Souls, and let them be our gems,
Our valuable Temples and our Diadems,
Rich Spoils and Trophies, our own Joys
Compar'd to Souls, all else are Toyes.
O let them be such unto us, as they were to thee,
Valued as Vessels of Glory and Felicity:
What would I give, that I might likewise see
The Brightness and true Glory of thy Majesty,
The Joy and fulness of that high Delight,
Whose Blessedness is Glorious, yea Infinite.
And while we feel how much our God doth Love
The Peace of Sinners, how much move,
Sue, and thirst, intreat, lament, and grieve
For all the Crimes in which they live;
And wait, and seek, and call again,
And long to save them from their Pain.
My Memory's like a searce of Lawn. (Alas!)
It keeps things gross, and lets the purer pass,
Which makes me loath my self so vile; O base repute,
'Tis better starve then eat such empty fruit:
Yet dear Lord, let me ne're Confounded be,
Since all my Hope is plac'd in thee.
True Joys alone contentment do inspire,
Inrich, content, and make our Courage higher;
The true fear of God, desire and love
Must in the height of all their rapture move:
For content alone's a dead and silent Stone;
The real life of Bliss is Glory reigning on a Throne.
O let me in a lively manner see
Dear Jesus Eternal Joys in thee;
Inable me to Praise thy Majesty with all my might,
Whose Grace and Favour is Sweet, yea Infinite.
O let me Love thee, since thy Divine care
Hast promised me a share in thy Kingdom fair.

'A Sea that's bounded in a Finite Shore,
'Is better far, becauſe it is no more.
'Should Waters endleſly exceed the Skies,
They'd drown the World, and all what e'er we prize.
'Had the bright Sun been Infinite, the Flame
'Had burnt the World, and quite conſum'd the ſame.
'That Flame would yield no ſplendor to the Sight,
'Twould be but Darkneſs, tho 'twere Infinite:
'One Star made Infinite would all exclude;
'An Earth made Infinite could ne'er be view'd:
'But all being bounded for each others ſake,
'He bounding all, did all moſt uſeful make.
'And, which is beſt, in profit and delight,
'Tho not in bulk he made all Infinite.
'He in his Wiſdom did their uſe extend
'By all, to all the World from end to end;
'In all things, all things Service do to all,
'And thus a Sand is endleſs tho but ſmall;
'And every thing is truly Infinite,
'In its relation deep and exquiſite.

'*O Lord, be thou within me to ſtrengthen me.*
'*Without me to keep me.*
'*About me to protect me.*
'*Beneath me to uphold me.*
'*Before me to direct me.*
'*Behind me to reduce me.*
'*Round about me to defend me.*

O *Lord, I beſeech thee, give me a longing Affection after the Pleaſures of thy Holy Spirit, becauſe they are noble, and will advance my Soul to Eternal Happineſs; make me often Contemplate the Joys of Heaven; the hopes of which is the Joy and Comfort of my Soul.*

A ſhort Diſcourſe of the Mortality of the BODY, and Immortality, and Excellency of the SOUL.

Iſaiah 26. 19. *Thy dead Men ſhall live, together with my dead Body ſhall they ariſe: Awake, and Sing ye that dwell in Duſt: For thy dew is as the dew of Herbs, and the Earth ſhall caſt out the dead. Glory be to God on high, and on Earth Peace, Good will towards Men.* Hallelujah.

FIRST, and above all, let us conſider how ſhort, and uncertain our lives are, which are ſubject to a Thouſand Frailties and Caſualties, and to Death every moment; ſo much that our whole life is but ſhort and troubleſome, and as a Wind that paſſeth away, and cometh not again, which is evidently declared by the various inſtances of the Mortality of Frail and Mortal Man: That our very ſleeping and waking, is but a kind of living and dying; nay, Morning and Evening, is but an Emblem of the repreſentation of Death, and the Reſurrection. For God hath given every Man but a ſhort time to be upon Earth, ſo that upon the well ſpending it, our well being in Eternity depends. Where-

ore Divines ſay, that every Hour of our Life, after e are capable of receiving Laws, and knowledge f Good and Evil, we muſt give an Account how e ſpend our Time, to the Judge of Men and Angels: Therefore we muſt remember we have a great Work o do, many Enemies to Conquer, many Evils to pre-ent, many Dangers to go through, many Neceſſities o ſerve, much Good to do, many Friends to ſupport, many Poor to relief, beſides the Needs of Nature, nd Relation, our Private and Publick Cares; ſo that God hath given every Man Work enough to do, that here is no room for Idleneſs; and, yet there is room for Devotion: Wherefore he ſpends his Time and Wealth well, that imploys it in the Service of God, by ſetting a part a great Portion of it for Religion, and the Neceſſity of Mens Souls, by filling up all the ſpaces of his Time with Devotion; and by taking from Sleep, to imploy in this Exerciſe.

Secondly, Let him conſider that hath but little leaſure; that he ought to ſet a part ſome ſolemn Time, for the Venerable Worſhip of God, Thrice in the Year, at leaſt, tho he buy it at the rate of any Labour, and Honeſt Art; for the quiting of Worldly Buſineſs, let him attend wholly to Faſting and Prayer; in the dreſſing up of his Soul, by Confeſſion, Meditation, and deep Humiliation; that he may make up his Accounts, renew his Vows, and improve his Time, to the Glory of God, and his own Souls good. Seeing that we know not the Day of our Death, we ought with all Care and Diligence to prepare for it, that if it be our Lot to die Young, we may alſo die Innocent, before the Sweetneſs of our Souls are defloured; that we may attain this favour of God, that our Souls have ſuffered a leſs Impriſonment, by being ſpeedily freed from the load of the Body: For at Death our Souls are equal to the Angels, and Heirs of Eternity. For it is obſerved by ſome, that after the time that a Child is Conceived, he never ceaſeth to

be to all Eternity; ſo that if he dies Young or Old, h hath ſtill an Immortal Soul; and laid down his Bod only for a time, as that, which was the Inſtrumen of his Trouble and Sorrow; for he will certainly hav a more noble Being after Death, than he hath here Seeing theſe things are ſo, let us endeavour to ſtamp Religion on our Souls, that God may deliver us from Unrighteous dealings; may we therefore always hav an Ear open, to hear the juſt Complaints of the Poor and a Heart full of pitty, to ſupport them; for the Soul muſt have the Prehemency over the Body, becauſe it is more Noble, and infinitly more to be valu'd than the Body; for the Body is to turn to Duſt within a little time, but in the mean while, it is nouriſhed by ſleep, which refreſhes it and revives the Spirit. Wherefore it is ſaid of ſleep, it's a kind of Death, and whatſoever we take from ſleep, we add to Life.

Thirdly, *Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light*, Epheſ. 5. 14. *Ariſe*, thou ſleepy Soul *call upon thy God*, Jonah 1. 6. ſuffer it not to be drowſy or ſleeppy, when it ſtands upon the brinks of Eternity; but prefer the care of the Soul before all the World, for it is more to be valued than Ten Thouſand Worlds: Wherefore take heed to your ſelves, and be Wiſe in time, before it is to late; for though you know not what the Soul is, becauſe you ſee it not, neither can you feel it; yet it is a Particle which came from Heaven, and when it goes out of the Body it goes to God, to Live for ever; it ſleeps not, neither doth it die, for it is Immortal and of an Immortal Nature, and ſo impoſſible to be deſtroy'd, for we have our Saviours own Word for it, when he ſaith, *Ye cannot kill the Soul, St.* Luke 12. 4. and when he ſaith, *My Father is the God of* Abraham, *the God of* Iſaac, *and the God of* Jacob, *St.* Matt. 22. 32. whereby he plainly ſhews, that the Soul which is the nobler part of Man, tho it be taken from the Body, is alive, for ſaith he,

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My Father is the God of the living, and not of the dea as dead, but of the living that are dead. So that th Souls of all departed people are alive, for althou their Bodies are crumbled to Duſt, from whence th were taken; their Souls are with God that gave ther or in ſome place of Gods appointment, according their lives have been, *Becauſe God have prepared ma Manſions for us*, St. John 14. 2. and as we have im proved our Talent, ſo ſhall our Station be. St. Pa alſo ſaith, *That one Star differeth from another Star Glory*; and ſince theſe things are ſo, let us not lo a Minutes time, but improve it to the Glory of Go and our own Souls Good, and begg of him to gi us a Heart inflamed with Love, and winged wi Duty, that we may give up our Souls totally to h Adorable Majeſty, that he may dwell in the Thro of our Souls for ever: And after this Life we may admitted to the Viſion of Bliſs, and have free Inte courſe with all Holy Souls in thoſe beautious R gions.

Fourthly, 'Tis evident, that Spirits ſill no roo tho they could ſee all things, which point is ve dubious and unſertain; for that Holy Souls can beho the viſible Actions of Mortal Men, to us is altogeth uncertain; tho we doubt not but they do behold wh ſoever is Acted in thoſe Regions where they dwe in thoſe Infinite Dimenſions, or Heavenly Habitatio tho they are inriched with Liberty, and made brig by Knowledge, derived from the Illuſtrous and Illum nated Power of the Omnipotent God, who is infini Communicative to be Good, and to do Good to Mankind; and hath made the Soul of Man on purpo that it might ſee him in his Kingly Country, wh St. *Paul* ſaith, We ſhall be like him, for we ſhall him as he is not, as we now behold him darkly thro a Vail in deep Obſcurity, but Face to Face in Unv ed Glory. And if the Eye of the Body that was m for the World, being ſo little a Ball of Earth

Vater, can take in all and ſee the viſible World, *i. e.* hat part of it, on which the ſight of the Eye can be reſent, much more is the Soul able to ſee and be pre-nt with all that is Divine and Eternal; tho the Soul unhappily divided from God, is a weak and in-onſiderable Creature; but when United to God, 'tis Tranſcendant and Celeſtial Thing, God being its Life, reatneſs, and Power; for as the Apoſtle ſaith, he hat is joyned to the Lord is one Spirit, for his Omni-reſence and Eternity fills the Soul, and makes it able o contain all hights and depths, and all things may e in it as it were by Thoughts and Intellections; and lagnanimous deſires are the Natural reſult of ſuch Magnanimous Capacity: Such a Soul then in reſpect f its Capacity is an Immovable Sphere of Power and nowledge, and by imagination is able to paſs hrough the Centre of the Earth, and through all xiſtencies; for it is moſt Capacious and Swift. Com-and it then by thought to go into *India*, and ſooner en thou canſt bid it, it will be there; not as paſſing om Place to Place, but by Thought and Immagina-on, ſuddenly, in a moment, as you may ſend it to eaven by the ſlight of a Thought, as you may at any me command it to fly, tho not by the aſſiſtance of ings in a Bodyly manner, but after the manner that uls paſs from Place to Place, not locally, but after e manner of Spirits: For the Soul of Man is ſaid to an Immutable Eſſence, his Power of Reaſoning is ive, even when 'tis quiet, and the Body unactive. 'tis one and the ſame for Nature in all Men, tho not r Indeuments, of it ſelf equally inclined to Great ranſendent Things; tho in moſt Men 'tis miſguided, affled and ſuppreſſed; but where it has the common ſiſtances that God has prepared for it, it is a Miracu-us Creature and of near alliance to the Divine Ma-ſty. For a Man being Wiſe and Holy, his Soul is, it were, in the Heavenly World; and it's no trivial jury can make him contend being Liberal and Mag-

nanimous, he is prone to do Heroical Things, and to make himſelf Venerable to his very Adverſary; being averſe to all Wroth, Clamour, and Anger ſcarcely in any thing being defective, and becomes a great Man by contemning Danger, having an Infinite felicity in his Dayly view, and may juſtly ſtrengthen himſelf in the hopes of Divine aſſiſtance, knowing the Infinite value of his Soul, and believing the Bleſſedneſs that is in reſerve for it, by reaſon of the greatneſs of interiour Bliſs; and is therefore environed with the bright Beams of his own injoyments, and always beggeth of God, that as Sin hath abounded, ſo may Grace ſuper-abound; that all Souls may receive the Bleſſed advantages of the Divine Forgiveneſs; that all may have the Bleſſed Aſſiſtance of Grace, to lead us into all Virtues, which are themſelves our Aids to bring us to Glory: For theſe acquire good Habits, and infuſe Grace, cauſing us to incline to the ſecret Study of Felicity, that we may be even now poſſeſſed with ſincere and pure delights; for Godlineſs is a kind of God-likeneſs, a Divine Habit or Frame of Soul, that may fitly be accounted the fulneſs of the Stature of the inward Man. For 'tis an Inclination to be like God, to pleaſe him, and injoy him; and he may be ſaid to be God-like, that is High and Serious in all his Thoughts, Humble and Condeſcending in all his Actions, full of Love and good Will to all the Creatures, and bright in the Knowledge of all their Nature, Coveting all the Treaſures of God, and Breathing after the Joys of Heaven. Recollecting all his broken and ſcattered Thoughts, nothing leſs than the Wiſdom of God will pleaſe the God-like Man, for God-likeneſs is the coment of Amity betwixt God and Man. Eternity and Immenſity are the Sphere of his Activity, and are often frequented and filled: With his Thoughts he muſt injoy God, or he can enjoy nothing, nor himſelf; for nothing will ſatisfie him but the Glory of his great Creator, the great Counſellor

of Nature, and the perfect Beauty of the whole Universe. And to be exalted to this frame is a very sublime and glorious perfection; and Blessed are all those that are thus Beautified in their Minds, and are Blessed with such an Angelical Soul, and are thus curiously acquainted with these things: I heartily wish, that all that shall happen to perule these things, may be a little higher elevated with the true inward Sense of what is here described, and with the secret Perfection of the Decrees of God, and the Nature of his Divine Essence, that they may be worthy to partake of his sublimity; and hereby aspire to dwell with him for ever, and covet the Treasure of his Immensity, and be able to expaciate therein, by being Blessed with the Wisdom of an Angel; in being as Divine and Heavenly, by being truly eminent in inward and outward Worth; not being either weak or defective: For Virtue is base and not Virtue while it is remiss, or not carried to the highest pitch 'tis possible, for then it is that their Glory shall surmount the rage of their Enemies; and their true worth continue Immortally shining throughout all Kingdoms and Ages for ever, Inheriting the benefits of their own Virtues, in the Peace and Tranquility of their own happy Condition; and this because they have been prepossed with true gratitude and felicity; and in all their actions been Cloathed with Meekness, and a condescending behaviour, having been highly kind and serviceable in their Generation, free from the spots and blemishes of the World; having frequently arrived to an universal Applause, and truly deserved to be exceedingly Honoured by all People; for it's a very hard matter to Hate a very excellent Person. No Man was ever upbraided for being a Wise and Gallant Man; but it often happens that for some Infirmity that a good Man have, he may suffer the misfortune of being censured; but meerly for being Good or Wise, 'tis not usual to suffer reproach, contempt, or slander; for it would be cruel,

for being Wise and Good, Holy and Chaft, Juft and Liberal, Honeft and Merciful, Meek and Courageous to be vilified: Perhaps he may be cenfured and harm at his firft fetting out, but when he have made a good proficiency in Goodneſs, he will be ſure to overcome the rage and malice of his Enemy, becauſe he have made himſelf Eminent and Conſpicuous, and therefore is admired by all that love Virtue; becauſe he is a Man of intire and approved Virtue, well known for a Perſon of Honour and Worth, and therefore the firſt envies and cenſures abate, becauſe he hath long exerciſed Virtue and Goodneſs, with great Activity and Courage, Prudence and Wiſdom: Thus *Moſes* after his long Meekneſs and invincible Fidelity to the Jewiſh Nation, was in the cloſe of his Life moſt exceedingly Honoured by all People, and injoyed a veneration of high Degree; for his Glory ſurmounted the rage of his Enemies; and he will for ever continue Immortally ſhining throughout all Kingdoms and Ages. All good Men delight in his Eternal Praiſes; for he is now glorified and admired for his Sanctity: He therefore is a full and adequate Object of our early humble Imitation not in working Miracles, but in Meekneſs, Love and Magnanimous Actions, enriched with Liberality, and made bright by Knowledge, guided by Wiſdom to the higheſt end; every action being mixt with Gravity and Chearfulneſs, for in the due uſe of theſe means we may actually injoy all Bleſſedneſs and Glory, Righteouſneſs, Holineſs and Goodneſs, Love and Chriſtian Charity are the true Lineaments and Colours of ſuch Mens Minds; for theſe are the true Ornaments of every Bleſſed Soul, they ſhine upon the Face and make him Glorious in the perfection of Beauty. This Man is a Humility, and yet all injoyment amazed at its own nothingneſs and vileneſs; yet, at the ſame time, ravifhed with wonder at the height of his Felicity, and yet this is no Paradox, for the whole Syſtem of Religion is Myſterious; for the lower the Man is in his own

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Eyes, the more doth the goodneſs of God appear in him, and the more tranſcendently Sweet is his Adoration and Satisfaction; by his gratitude he Sacrifices himſelf to the Deity. Pride aimeth at the utmoſt height of Eſteem and Honour, and is feed by its own Beauty and Glory, yet Fooliſhly undermineth the Perſon it would advance, with the greateſt baſeneſs and ſhame imaginable; it devours the Beauty which ought to feed it, and deſtroys the Glory in which it delights. The higher the greater, the more perfectly Glorious and Bleſſed the Perſon is that is exalted, is the baſeneſs and ingratitude of Pride, and is therefore the dregs of Impiety; and forfits and renounces all delights, and blackens whatſoever might appear auſpicious, which provokes deteſtation in all that delight in the Truth, for this turns the brigthneſs of Seraphims into the abominations of Devils.

Fifthly, Some Men imperfectly Virtuous abhor others, for being more excellent than themſelves, at leaſt, for being more Honourable and more Proſperous; but this proceeds from a naughty and a vitious Heart, unacquainted with the Truth of Goodneſs, and the true Amity of real Virtue: For true Goodneſs is excellent from the quality of its Object; and all that have true Goodneſs dwelling in them, will undoubtedly venerate it, and all thoſe in whom they find it; for whoſoever is ſo happy as to be truely Good, will with *Moſes*, wiſh that all the Lords People were Prophets, and that every Soul were a Fountain of Delights. For it's a Beautiful thing to be exceeding Good, for there is an infinite and eternal force in true Goodneſs, it hideth Luſter and Beauty to all that are Bleſſed therewith; for it's a Beautiful thing to be exceeding Good, for every degree hereof have exceeding Sweetneſs in it; and theſe are filled with hope Divine, and have infinite Felicity in their Daily view, they know their Duty, and their Maſter, and the infinite value of their Souls, and have a fore taſt of interior Bliſs: Being

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acquainted with the true Habits of Divine Grace, and are as it were, prone to Celeſtial Epicuriſme, (if may be premitted ſo to ſpeak) by being really engaged in the true Study of Felicity. A Pious Man hath great Treaſures, high Honours, pure Pleaſures, having a true taſt of infinite Delights; but is not raviſhed with Temporal Pleaſures nor Treaſures; not melting with theſe nor flinching at any Temporal diſtreſſes; for neither of theſe can move the fixed Mind of a true good Man, for his Thoughts Divine are upon higher Objects, for his inward Stature is miraculous, and his Complexion Divine; he pities poor vitious Princes, that are oppreſſed with Heavy Crowns of Vanity, whether of Gold or Emralds, whoſe Souls ought to be endued with Generous and Noble Principles, that they may be worthy the infinite perfections of the great God, who giveth liberally to all Men, and uppraideth not; and would have all Men endued with Divine and deep Delights, that they may be eminent and conſpicuous in the true exerciſe of every Virtue, and be Cloathed with great Activity, Courage and Prudence, to overcome their Enemies, and inherit the Benefits of their own Virtues, in the Peace and Tranquility of a happy Condition; by being Liberal and Kind, Humble and Chearful, Rejoycing and Truſting exceedingly in God; then ſhall their Soul be even now as happy, as if they had taken Poſſeſſion of Heaven. Having taken that City, as it were Violence or Force, by carrying Virtue to the higheſt pitch humane frailty could exalt it to. God having given us many Lights, to aſſiſt our Souls in the compleating more allurements, to provoke our deſire after more of Heaven, and its Glorious Injoyment; ſo that all our Inclinations may now become Pure and Praiſe, that we may hereby be able to reconcile Men to God, who were formerly Enemies to Grace and Virtue, by putting Embroideries on Religion, moving in a Sphere of Wonder: In that his Life is

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Continual ſtream of Miracles, for ſuch a Man carries Light whereever he goes, for he is Cloathed like the Son in his Raies, and Reigns like a King by the ſole Power of Virtue and Goodneſs, in Beautifying Religion in the due exerciſe hereof, making himſelf great by inriching others; being full of Muſick in the Words of his ſweet and pleaſing behaviour: This being conducive to his own Eaſe and Honour; the want therefore of the abovementioned Virtues is pernicious and deſtructive, for theſe Holy Works and Wiſe Diſpoſitions of Soul are abſolutely neceſſary to qualifie us for Heaven; For all the Fathers teach us, both Antient and Modern, that good Works are inſeparable attendants upon a juſtifying Faith; and no Heretick that is either Grave or Serious, can deny this ſequel: For this muſt conſequently follow upon the Premiſes, for good Works are abſolutely neceſſary to Salvation, tho they can in no wiſe merit it; for far be it from us from decrying good Works or the due uſe of them, but the merit of them. For that there is any real or perſonal merit in them, we do indeed decry; not but that high induments of Mind is a greater Bleſſing to all that are ſo highly favoured by the Hand of Heaven, as to be inriched by them; and good Works are certainly conditional to Life Eternal, for in the great Day of Mercy, 'twill be ſaid, *Come for ye have done them*; or, *Go for ye have not done them.* So that tho they are not meritorious, yet they are undoubtedly conditional to Bliſs, for the more of theſe any Man have a true ſhare in, the more happy Eternally will he undoubtedly be; ſo that what the Church of *England* in this and in all points do Teach, is moſt aſſuredly pure and refined, and in all points Conformable to the Primitive Times; neither is She pure in Doctrine only, but in Charity moſt Catholick, and in hearty Practiſe moſt refined, for She admoniſhes her Children, that they may not be Strangers to any point of Doctrine that is of moment to Salvation, unleſs they ſhould

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unhappily be Aliens to Felicity, by being Foreigners to the Truth; but that they may in his Light learn to see the true Light, that enlightnets every one that cometh into the World: 'Tis this Beauty of Truth that maketh Knowledge of such infinite value, as to repair the Divine Image in us, in which consists the perfection of our Nature, renews us in the Spirit of our Minds, purging our Consciences from dead Works, securing our Minds from that restlesness and unquietness, which Minutly attends both the Dominion and Guilt of Sin, which racks the Mind with dreadful expectations, and fills the Consciences with dismal horror and direful Confusion, and lays them obnoxious to the dreadfuleft denunciations imaginable, not only Temporal Improsperity, but Eternal Punishments in the dismal Shades of the other World. But to avoid the danger of these, let us convince our understandings, that we ought to aspire to live Angelical lives, such as becomes a reformed Religion built upon the Doctrines of the Apostles, and have all the Marks of a true Church; so that every one may prove and try himself, whether he be in the right; for by trying the Spirits we may know them, if we observe their Fruits; may we therefore perswade our Affections to stick close to this refined Religion, that is certainly the true Path to Heaven, and conducive to Life and Bliss: For this Church agreeable to the Holy Scriptures directs to the Treasures of Divine Wisdom and such Oracles, to which, it is safe to resort, for saving Knowledge to rule and guide us to a Holy Life; therefore we ought Studiously to imbrace whatsoever we learn from her, since She is now refined and purged from all Error and Corruption, Superstition, and whatsoever is contrary to Divine Truth; for in her Preaching She observes the Method of Christ, by unvailing the very Truth to her Disciples, making Christs Word to us, as it is in it self, the Power of God to Salvation. So that now the Gospel with Noon Day

brightneſs, does clearly ſhine amongſt us, for She gives us cautionary Advices, and to them ſubjoins plain Directions, ſhewing us how to detect Error and to love Truth; ſo that her Counſel may be of the ſame effect to us, as the Oral Word was to our Progenitors, who lived their own Doctrine and Preached their own Experience, and gave up themſelves without reſerve to the guidance of Gods Word, inwardly reverencing every Paragraph of it, as an immediate meſſage from the Almighty: For every thing in Scripture is ſublimely Divine. "Its Doctrine are moſt accommodate, to the refreſhment and building up of our "Minds, and in all reſpects ſo ordered, that eve-"ry one may draw thence what is ſufficient for him, "provided he approach it with Devotion, Piety and "Religion. For the things of God are Spiritually deſcerned, as the ſecret Word of God was firſt dictated by the Holy Spirit; ſo ſtill it muſt owe its effects and influences to its Cooperation, for by this its Power and Energy, inſinuatively perſwades the Heart to be led by the Power of it; and to invoke the Divine aid, by darting Ejaculations up to God, that we may truly underſtand the ſenſe and meaning of his Divinely Inſpired Word, by keeping our Minds fixt and attent upon what we either hear or read, that refin'd Thoughts may always poſſeſs our Minds, to convince our Underſtanding, and perſwade our Affection, and intirely rule our Imaginations; that Divine Meditations may always prepoſſeſs our Minds, and refreſh and revive our Souls; turning out of our Breaſt all diſtracting Phanſies, leſt our Chriſtianity ſhould vapor away and diſappear, by aſpiring to too high degrees of Speculation; and neglecting to practice plain Truths, for the practice of viſible Truths are infinitely of more uſe, then to Study curious or critical Remarks upon thoſe Myſteries, on which God have ſpread a vail. "I "mention this not to divert any from aſpiring to the "higheſt degrees of Perfection, but to reprove that

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to all the Commands of God, not letting any P
ſlip their Obſervation: For he that breaks the
command is guilty of all, not but that he that brea
them all is guilty of more ſevere Puniſhments, then he
that breaks but one. But the meaning is, he that
breaks one ſhall not go Unpuniſhed, being deeply guil-
ty of Diſobedience. God having required an equal
regard to all his Precepts, and who ſo gives him not
their whole Heart, offers to him but a lame and unac-
ceptable Sacrifice; for any thing leſs than the full
power of our Wills cannot pleaſe God, who is of pu-
rer Eyes than to behold any the leaſt Evil with appro-
bation; for his Wiſdom being ſo pure a Majeſty, can-
not be pleaſed with any thing that is impure of Heart:
Neceſſary is it therefore, to give him the full of our
Mind, Will and Soul; or, as our Catechiſm expreſſes
it, *To ſerve him with all our ſtrength*, in every Centure
of our Lives. For the more we ſerve him, the more
and better ſhall we be regarded, honoured and reward-
ed, by him the ſearcher of all Hearts.

Of the excellent Qualification of the Soul, from its high Extraction.

1. ALthough Men do not know the Soul, neither can they ſee it, becauſe it is like the Eyes of our Bodies, it ſees every thing but it ſelf; but it ſelf

...assuredly know that by it we ...e inabled to do actions of Piety ...Consciences dictates to us what is ...done, for that is a good and faith- ...that whensoever we do amiss, we do, ...our Souls, and stupifie our Consciences, ...Evil or cause others so to do. But to a- ..., let us begg of God, to give us a chast Spi- ...hich is the Crown of faithful Souls: Wherefore ...laid of Virginity, that it is the Life of Angels, ...e animal of the Soul, the advantage of Religion, which is a mutual, a strong, and voluntary inclination to the Worship of God; for it is empty of Cares, and ought to be full of Prayers, which are fed with Fastings; it is very advantagious to Devotion and Retirement, for whosoever is careful of his Time and Behaviour shall not be robbed of his reward, for his good intentions.

Secondly, Then fail not of being eminent in your Generations, for Virtue and Piety, by being burning and shining Lights, unmingled with any manner of Evil, that you may follow the *Lamb* whereso'ever he goeth: But above all be Humble, for that is the Ornament of our Holy Religion, and it makes you to differ from the Wisdom of the World. For our Learning is then best, when it teaches us Humility, for to be proud of our Learning is the greatest Ignorance in the World; for our Learning is so long in getting, and so very imperfect, that the Learnedest person in the World knows not the Thousandth part of that which he is Ignorant of; so that he cannot attain to any Maturity of Knowledge, proportionable to that of Angels. No Man therefore has any cause to boast of his excellency, for what thou hast, thou hast received from God, and art the more Obliged to return him Thanks for it; and thou art bound to improve the Grace that he hath given thee to his Glory. Consider then that thou wer't nothing before thou

as Born, and what wer't thou in the firſt Regions of
ny dwellings before thy Birth, but uncleaneſs. What
aſt thou for many Years after, but Weakneſs and
railty? As the *Pſalms* expreſſes, *It even as the ſmoak*
hat vaniſheth away, Pſ. 102. 3. A great debtor then
rt thou to God, to thy Parents, to the Earth, and all
he Creatures. For all Men that have ever been, were
dreſſed with Hunger, and the Frailties of human Na-
ure; ſo that the beſt and wiſeſt Perſons are ſubject
o the Neceſſity of Nature; wherefore there is great
auſe of Humility, for the Spirit of Man is light and
roubleſome, his Body is bruitiſh and ſickly, he is con-
tant in his Folly and Errour, inconſtant in his Man-
er and Good Purpoſes; his Labours are vain, intri-
ate and endleſs, his Fortune is changeable, but ſel-
om pleaſing, his Wiſdom comes not till he be ready
o die; or at leaſt, till he have ſpent great part of his
me in waſt: His death is certain, always ready at
he Door, but never far off, upon theſe or the like Me-
itations. If we dwell on them, or frequently retire
o conſider them, we ſhall ſee nothing more reaſonable
han to be Humble, and nothing more fooliſh than to
e Proud; Humility conſiſts not in railing againſt our
lves, or wearing mean Cloaths, or going ſoftly, or
bmiſſively; but in a hearty and real mean Opinion
f our ſelves.

Thirdly, Believe thy ſelf then an unworthy Perſon,
heartily as thou believeſt thy ſelf to be Hungry, Poor,
r Sick; when thou art ſo, love to be concealed and
ttle eſteemed of. Be not troubled when thou art
ighted and undervalued; and when thou haſt done
ny thing worthy of praiſe return it to God, who is
he Giver of the Gift, and Bleſſer of the Action; and
ive him thanks for making thee the Inſtrument of
is Glory. Secure a good Name to thy ſelf, by being
irtuous, Pious and Humble; and when People have
n occaſion to ſpeak well of thee, take no content in
raiſe when it is offered thee, but let thy rejoycing

be in Gods Gift, but let it be aley'd with Fear, leſt th Good bring thee to Evil. Pray often for Gods Grac with Humility of geſture and paſſion of deſire, tha God may be Glorified by thy Example of Humility which may be as well in a low condition as in a rich Begg God to inrich thy Soul with all Graces, an when thou haſt attained them, give God thanks fo them. Pride hinders the acceptance of our Prayers Humility pierceth the Clouds, and will not give ove till God accepts; neither will it depart till the mo high regards: *For he reſiſteth the Proud, but give Grace to the Humble*, St. Jam. 4 6. Then begg Grac and Pardon, that it may be a remedy and relief a gainſt Miſery and Oppreſſion, and be content in a conditions; begg Tranquility of Spirit, Patience i Affliction, that we may gain Love abroad and Peac at home. Conſider the Bleſſed Saviour of the World who left the Boſom of his Father, the Lord of Glory who took upon him the life of Labour, and came t a State of Poverty, to a Death of Malefactours, to th Grave of Death, and the intolerable Calamities whic we deſerved: Therefore it's but reaſonable, that w ſhould be as Humble in the midſt of our greateſt Im perfections and baſeſt Sins, as Chriſt was in the mi lſt and fulneſs of the Spirit, great Wiſdom, perfect Life and moſt admirable Virtues. Wherefore be contente with all Things that ſhall happen unto you, and ſeek after the Spirit of Peace, which will make you ſhin like Angels, or the Stars above; and in ſo doing you will not fear Death, but rather fear a diſhoneſt Acti on, and think Impatience far worſe than any Diſeaſe. Be ready to do Good to the deſtroyers of your Fame for the rewards of ſo doing is very certain, and do te ſtifie that you have a moſt noble Soul within you, which is a Particle of the Divine Rays.

Forthly, Dreſs up your Souls, that they may be fit to appear before the Majeſty of Heaven; for you can die but once, and if you do not die well, you will

Periſh

Periſh undoubtely for ever: And yet there is no Wiſe or Good Man to Periſh, for God have ordained an expedient help for all Men that they ſhould not Periſh, for he gives us Pardon for our paſt Offences, and Grace to prevent us for the future, even the due diſpoſition of his Holy Spirit, that we may delight in that which his Majeſty delights in; that is, true Virtue and Wiſdom, which will cauſe us to injoy the Bleſſings that God ſends us, and to bear patiently with Meekneſs our Calamities which our own Sins have brought upon us, may we therefore conſider this Day is only ours, for we are dead to yeſterday, and we are not Born to too morrow; theſe conſiderations will make us to bear Poverty, with Nobleneſs, Patience and Meekneſs, and not blame the Providence of God for placing us in a low Fortune, but in all Troubles and ſad Accidents, let us take Sanctuary in Religion, and by Innocency caſt Anchor for our Souls, to keep them from Shipwrack, though they be not kept from Storms: By theſe means we may fill our Cup full of pure and unmingled Joys, for no Wiſe Man did ever deſcribe Felicity without Virtue, no Good Man did ever think Virtue to depend upon the Variety of good or bad Fortune; 'tis no Evil to be Poor, but to be Virtuous and Impatient; therefore be Patient under Afflictions, and begg God to give thee a happy deliverence out of them, and be content with Poverty, for that adds Luſtre to thy Perſon, and may make thy Virtue more excellent if thou improve it wiſely, for there is but few things that we feel is ſo bad, as that we fear. Many eminent Scholars have been eminently Poor; ſome by choice, and more by chance and the invincible decrees of Providence; wherefore the Rich may ſupport the Poor, by his Wealth; and, perhaps the Poor may inſtruct the Rich in Learning and Expeience; for it may be obſerved, no Man had all Excellency and Felicity in this one Perſon or Power: Therefore here is but few Wiſe and Good Men that would change

Conditions entirely with any Man in the World, for though ſome there are that would deſire the Wealth of one Man added to himſelf, or the Power of another, and the Learning of a third; yet, ſtill he would receive theſe in his own Perſon, becauſe he loves that beſt, and therefore eſteems that moſt, tho we deſire the Wealthy to Enrich us, the Powerful to Protect us, and the Witty to Delight us. Let us conſider, that in the Fortune of a Prince, there is not the courſe Robes of Beggary, but there is infinite Cares, Fears and Dangers; therefore the State of Affliction is a School of Virtue, wherein there is the Exerciſe of Wiſdom, the Tryal of Patience, and the wining a Crown; for this may be ſaid to be the Gate of Glory.

Fifthly. Therefore we may not expect to be better treated than the Apoſtles, and Saints; nay, than the Son of the Eternal God, the Heir of both the Worlds. Affliction is oftentime the occaſions of Temporal advantages, as well as Spiritual; and if we imploy our Grace and Reaſon well, it will deliver us from extream Neceſſitys, and if you will not otherwiſe be Cured: If you improve your time well, God will deliver you in his due time, if it be for his Glory and your Good, for his Power can Sanctifie Poverty to you, and make it become as neceſſary as Riches; for tho Poverty makes a Man diſpiſed, and contemptable, and expoſed to a Thouſand Inſolencies of evil Perſons, and leaves them defenceleſs; yet, it may make them look up to God, and truſt more firmly in him the Rock of their Strength, who will moſt certainly deliver them from the cruelty of all Wicked Perſons: Wherefore it is ſaid of Poverty, that it is the Siſter of a good Mind, the Parent of ſober Councel, the Nurſe of all Virtue; and this is really true, a great Eſtate has great Croſes, and a mean Fortune has ſmall ones; for Riches often bread a Diſeaſe in the Souls of them that long after them, and admire them with too much egar-

neſs

neſs when they have them, for Riches are great dangers to the Soul, not only of them that covet them, but alſo to moſt that have them; wherefore let us truſt in Chriſt, who have promiſed, that we ſhould have ſufficient for this Life, who have ſaid, that his Father takes care for us; and we are ſure that he knows all his Fathers Counſels and Kindneſſes towards us, for if he in Wiſdom gives but a very little, he will make it go a great way; for if he ſends thee but courſe Diet, he will Bleſs it and make it Healthful to thee, and can cure all the Anguiſh of thy Poverty, by giving thee Patience, and the Grace of Contentment; for the Grace of God ſecures you of Providence, and, yet the Grace of God feeds and ſupports the Spirit even in the want of Providence. And if a thin Table be apt to infeeble the Body, or Spirit of one uſed to feed better; yet the cheerfulneſs of the Spirit that is Bleſſed with dew from above, will make a thin a Table become a delicacy: If the Man be but as well Taught, as he is Feed, by Learning the Duty, when he receives the Reward, Poverty is therefore in ſome ſenſe eligible, and to be preferred before Riches, but in all ſenſes it is very tolerable.

Sixthly, But to return to a further inquiry into the Excellency of the Soul, let us conſider the various ſpeculations that the Soul of Man is capable of entertaining her ſelf withal, and we ſhall ſee that there is none of greater moment, or cloſer concernment to her than this of her own Immortality, and independance on this Terreſtial Body; for hereby, not only the intricacies and perplexities of Providences are made more eaſie and ſmooth to her, and ſhe becomes able by unraveling this clue from end to end, to paſs and repaſs ſafe through this Labyrinth, wherein many both anxious and careleſs Spirits have loſt themſelves. But alſo which toucheth her own Intereſt more particularly, being once raiſed to the Knowledge and Belief of Good and Evil, ſo weighty a conclu-

may return to this moſt certain and moſt compendious way to her own Happineſs, which is to be acquired by bearing Affliction patiently, and endeavouring to overcome whatever tempts her during the time of this her Pilgrimage, with a careful preparing of her ſelf, for her future Condition; by ſuch Noble Actions, and Heroick Qualifications of Mind, as ſhall render her moſt welcome to her own Country; which belief and purpoſe of hers will put her in an utter incapacity of either envying the Life, or Succeſs of her moſt imbittered Enemies, or of over-lamenting the Death, or misfortune of her dearest Friends; ſhe having no Friends but ſuch as are Friends to God and Virtue, and whoſe Afflictions will prove advantages for their future Felicity after their departure hence, for Death is a paſſage to preſent Happineſs: Wherefore being fully grounded as to weighty a perſwaſion, ſhe is free from all poor and abject Thoughts and Deſigns, and as little admires him or her, who gets the moſt of this World, as ſhe do thoſe that ſet up their reſt here; but endeavours her ſelf to have a good Portion and Poſſeſſion above, in the ſelf Regions of Bliſs, where our Saviour has already taken Poſſeſſion of that Kingly Felicity which he have prepared for us, if we truly fear him: For our Souls are capable of doing Good, and of out-ſtripping the beſt Actions of lazy minded Men; and to imitate the nobleſt Example of either the preſent or paſt Ages; neither has ſhe any conteſt, unleſt it be with her ſelf, that ſhe has made no greater proficiency towards the ſcope ſhe aims at, for aiming at nothing but what is not in the Power of Men to confirm upon her; with Courage ſhe ſets upon the main Work, and being ſtill more faithful to her ſelf, and to that light that aſſiſts her, at laſts ſhe taſts the Fruites of her Future Harveſt, and does more then preſage that great Happineſs that is accrewing to her, and quits her from the troubles and anxieties of this preſent World, ſtays with it in Tranquility and Content,

and at last leaves it with Joy. Therefore let us further consider, that the Soul has Four Qualities, because her Faculties are Fourfold: The First, is Understanding: The Second, is the Will: The Third, is the Memory: The Fourth, is the Affections of the Heart, which is the principle Seat of the Rational Soul. The Mind is the inward Act. The Thoughts is the Mind, the Fountain of Counsel, the soul of Life: We understand by the Mind, and live by the Soul. An understanding Heart is the Life of the Soul. The Mind is a Mans most active Faculty, in a moment, with the slight of a Thought it mounts from Earth to Heaven, and back again, from Age to Age, from Present to Future, or long past: Or, like Lightning, it mounts from East to West: It is not a little skill to arrest it. Thoughts are the Word of the Heart, which God heareth. The Conscience is the knowledge of the Heart, and it instructs the Mind and the Will, to know Good, and consequently obey him.

A Deceision, or a Demonstration, of the Mutual and Reciprocal Relation betwixt the Soul and the Body.

1. THE true Love of God raises the Soul to the highest Perfection; the purest and fullest Love shall wear always the weightiest Crown of Glory: Where this Love is, if it meet with hard Precepts it desolves it into sweet promises, and fills the Heart with the shining Beauty of Soul, ravishing delights by Divine Respiration, giving it true Repose, causing the

Delights and Pleaſures to be as Capacious as the Soul, that lovely Creature of God, whom his Majeſty is always pleaſed to fill with an Ineffable Pleaſure; in perpetually extending their Knowledge of Intellection, by Conſequences and Lights always New, which they draw from their Light and their Knowledge, always acquired, they always find ſomething to be diſcovered in the Immenſe Spaces of Truth, they always find ſomeSHing to be enlightned with of the Perfection of the aupream Eſſence, which they always ſee all entire, and ill expoſed to their Eyes, and, which they never knew ſo perfectly; but that there always remains ſomething further to be known and diſcovered, they always Drink of this Lively and Eternal Spring, and are always a Thirſt; they drein from thence every moment, by a full and entire Knowledge of the intuitive Viſion, but they always find it full and inexhauſtable to Reaſon and Intellection, which they always make a further Progreſs into, and further ſtill find ſomething to be known in the Fountain of its infinite Incomprehenſibility. The Reprobate Souls do alſo find by the exerciſe of their reaſonings, a Thouſand, and a Thouſand New diſpairs in their State of Reprobation and Miſery: The Prophets ſay, they always remain awake to the End; they may always ſee their Miſery and Woe, which does expreſs the exerciſe of the active Faculty in Unhappy Souls, which proves that all Souls have out of the Body, the exerciſe of the Faculties, of Perceiving, of Imagining, and of Recollecting, which they do not exerciſe here, but dependent upon the Body: For thus we ſay, without difficulty, that they may compare one thing with another, that they Conceive the Nature of Bodies by pure Intellection, by which they form Univerſal Notions; from whence they draw Conſequences, and frame Ideas; but theſe Ideas do not cauſe us to Believe, that the Body and the Soul can be united like two Liquors, or like two Metalls, which are melted

one with the other, which are made either by an Unctuous or Viſcous Humor, which binds the Parts of them together, nor by Nails, Pegs and Joynts. We may not imagine here any thing material, for we are to cut off every thing that preſents it ſelf Corporeal to our Spirits, for we are to conceive preciſely only a mutual and neceſſary Dependance, in ſuch a manner, as God has directed and diſpoſed; which is the way to conceive the manner how our Souls are in our Bodies, as well as we are capable to comprehend: They are not in us by a Local and Corporeal Circumſcription, they are not there as Liquor is in a Veſſel, or as a Bird is in the Neſt or Cage, or as the Body is in the Air, which environs it; but they are in us as God is in the World, in which we muſt conceive him, as ſaith St. *Auguſtin*, *Much more containing than contained*; for we may remember, that tho the Nature of the Soul is a Spiritual Nature, which doth as Eſſentially exclude Local extention, and by Conſequence all ſorts of Ideas of Local Preſence, ſuch as we commonly conceive under Corporeal Images of Immediation, of Preportions, and of Coextention, of Subſtances, as it doth Eſſentially include the Grounds and the Acts of the knowing Faculty. Bodies have their proper Faſhion of being within Places, and Spirits have theirs likewiſe; there is nothing of likeneſs betwixt one and the other, for to think otherways, were to ſubvert and deſtroy both Corporeal and Spiritual Nature; for it is with the manner how the Soul is in the Body, as it is with the Soul it ſelf: We cannot comprehend it as oft as we conceive it by Imagination, what Corporeal Image ſo ever we make of it, or under what material Form ſoever we may conceive of it; for the manner how the Soul is in the Body is altogether as Spiritual, as is the Subſtance of the Soul; if it be demanded after this, in what Part of the Body the Soul is, or whether ſhe is in all the Body; the Queſtion will

be difficult to resolve: However, the Learned say, that all the Soul is in all the Body, and all of it in the Essential and Integral Parts of it, as God is in all the World, and in all the Parts of the World; not by that Co-extension and Local Chimerical Presence, which gross Spirits do imagine, but by the intimate Presence of his Essence, Essentially operating in all the World. We must say the same of the Soul, that it is in all the Body, by relation of its dependance and activity; but this does not hinder, but that we may say she is more properly, and more particularly in the Brain, since it is by that Part, that the action of the Soul upon the Body immediately Commences; and that all the actions of the Body upon the Soul terminates wholly in that Part, as it sensibly appears, by that which interrupts and suspends the action of the Soul upon the Body, and the action of the Body upon the Soul; for as often as it happens that the action of the Body upon the Soul is interrupted, it is because there is some relaxation, or some obstruction in some of the Nerves, which hinders the motion from being continued in the Part affected of the Body, as far as the Brain, which is the Seat and Organ of the Senses, because the impression have some palpable let or hindereance, and cannot be carried, or arrive through the exterior Senses of the Brain, which are called Internal. But our Souls Naturally, like other Created Spirits, ought not to have any dependance upon our Bodies, for to have the Ideas of things, they ought only to have immediately dependance upon God, and by Consequence ought only to have Union with him; but this Supreame Spirit, having been pleased, for the reasons we have said, and for many others which we conceive, and for more, yet apparently, perhaps, which we do not conceive, that our Souls should have their Thoughts and their Sentiments, their Desires and Affections upon the occasion of the Body, to the end, that

that they ſhould be a continual Subject of Victory, and Meritorious Exerciſe, by the aſſiſtance of Divine Grace, which is of it ſelf Victorious over the Impure delectation of Concupiſcence; whereof it invincibly ſuſpends the Charm, by the Heavenly and inward Taſte, which it gives us of God, of our Duty, and of Eternal Happineſs; for Divine Grace cauſes us to love Order and Duty, in ſpight of our ſelves, making us ſenſible that we owe to God an infinite love of Complacency, wholly diſintereſſed, and wholly pure; for which we ought to love his Eternal and Sovereign Beauty, with all the ſtrength and motions of our Hearts; for this alone will convey to us true Nature, for this will furniſh us with Order, Truth and Juſtice, which will undoubtedly prevent all Irregularity. Which Order is to be beloved by all Spirits, and all upright Hearts in all the Parts of the World; for this have ſome affinity to the Sovereign Beauty of Nature, and of the Supreame Eſſence, who is the Lively and Eternal Source of Order, Equity and Duty, the Eternal and Subſtantial Truth, which do not diſcover it ſelf but by Rays, by degrees eſcaping out from God, clearing the obſcure Clouds of our diſorderly Deſires, that we may Love and Adore our Sovereign Creator, who gives us the weak glimmering of his Ineffable Beauty, in that Virtue and Duty which he cauſes us to Love; which is as it were, the Charm of the Supreame Being. For all that we love in the abſtracted Idea of our Duties, or in the real Charms of the Creatures, is nothing but the Splendor and the Rays, or the Shadow of that Charm of Sovereign Beauty and Perfection, which Glorioufly ſhines in the Supreame Nature; from whoſe Beams it is, that Nature Commences equally in us the love of Complacency, and the love of Union; that we may be filled with Contentment, with Pleaſure and Love, Truth, Juſtice and Equity, and all other Graces and Virtues whom we love invincibly, under the Ideas,

and

and under the Names of Truth, of Juſtice, of Beauty, of Virtue, of Duty, or of Equity, which ſhine in all Places of the World, and makes it ſelf ſeen loved and adored invincibly by all Hearts, in all Ages for theſe all preceed from the glimmering and glances of Gods Original Beauty, which is ſo amicable by it ſelf, that as Corrupt as we are, we cannot hinder our ſelves from loving it, becauſe it flows from the Sovereign Nature of God.

2. The Soul of Man have no Power of giving it ſelf, neither the Idea, nor Knowledge, nor Sentiment of any particular thing, but it is God, who hath all Perfections dwelling in him, that Inſtructs and Inlightens the Souls of Men; for his Majeſty alone is the Life of every thing that Lives, and the Light of every thing that is Enlightned; who gives us all the Sentiments and all the Ideas which we receive, or have from the occaſion of our particular Bodies, and from others which environ us. Tho to clear this point be obſcure and difficult; and, yet is very Important and Neceſſary, in Order to make us comprehend our dependance upon God, who is alone the All-knowing Being by himſelf, as he is an exiſtent Being by himſelf: For it's God alone who hath Eſſentially of himſelf, and by himſelf, his Eternal and Subſiſtent Idea, by which he can diſtinctly ſee all things poſſible, preſent and to come. The Created Spirits who are not Thinking Beings of themſelves, much leſs Spirits knowing by themſelves, or in themſelves, the things which are exterior to them; and, therefore they have need to receive the Ideas of particular things from God, that they may have a knowledge of them: For if they had the Idea of one ſole particular thing out of themſelves, there would not be any Idea which they might not have; neither would the Soul of Man have been Ignorant of any thing, if ſhe had had a Power by her ſelf to Form an Idea of the leaſt thing, but by Conſequence would have had

the Idea of all things: But since, of her self
cannot form any one Idea; by Consequence she cann
form many: For to imagine she could, would be no
sensical and trivial. Our poor Soul goes groping
through all the Bodies, who environs it, searching
a Pleasure and Contentment, which should satisfie
but no Pleasure nor Treasure can give the Soul tr
satisfaction, but God, who is the alone Soverei
Pleasure, which makes the Soul thus search after hi
and him allone it is we ought to regard, with all o
Strength, Might and Motion, seeing his Majesty
gards our Soul by all the Rays of his Infinite Essen
For his Wisdom, it is who is our Satisfaction, our
and Contentment, yea, our Sovereign Felicity. O
Bodies then are, but as it were, our Souls burden,
at best but a House upon the Road of Eternity: Whe
fore we ought to seek for a lively Idea of our d p
dance upon this Supreame Being, and upon all
Divine Attributes, that we may the better apprehe
his Sovereign Pertection whose Nature is Supream
and yet is graciously pleased to operate continua
in us, and rules over us in all our ways, and in
divers operations. Our Souls do not make the di
stion in us, the Circulation of the Blood, the Natu
and purely Animal Respiration in us; the Soul bei
altogether Spiritual, have no Power to act this wa
but there is nothing which we certainly know, b
the Soul is the active cause and principle of it,
which she have gain'd the Empire, either to do
not do, as she pleases; we may therefore reflect up
her Faculty, which she have of thinking, of willi
and determining her self, which are the two o
active Faculties that we know in her, for the oth
passive and receptive Faculties, of which she ha
essentially the Empire, as well as the certainty of th
double Faculty, and of all the Acts that proce
there from; and we may see that she suspends
Thoughts, and her Reasonings puts them by determ

nd applies them as ſhe pleaſes to new Matters, which lways preſent themſelves; and thus ſhe is Miſtreſs of er Will, without the motion that carries her towards God in general. If ſhe be not preoccupy'd nd tranſported with ſome Paſſions or other, but the ſoul can by no means be the formal or phyſical Cauſe of the heat which is in our Bodies, for it is impoſſible to conceive that a Spirit ſhould produce heat; yet by their Virtue and Operation they make the Body nove, by Empire and by Will, and yet this the Soul is aid to do out of it ſelf; but whatſoever is done in us Phyſically, is done by the act of our Body and its ife, for there is in us a material principle of vegetaion, or a vegetative Life, which the Soul doth not auſe; ſo there is likewiſe a certain kind of acts of eeing, of Hearing, of Taſting, of Smelling, of ouching, of Self-moving, or of Senſibility in the ody, in which the Soul hath not any part, to which ne doth not Influence any thing, and to which ſhe ath not ſo much as a Sentiment.

3. To think and know is the Life of Spirits, who eceives Being from the firſt of Beings, or the prinple of Beings, the Great Almighty, from whom very thing that is, receiveth without ceaſing its eing, by a perpetual and never interrupted Communin of the Supreame Eſſence, by reaſon that he is the rinciple of Life, or the Eſſential and Original of ife: It muſt needs be that every thing that Lives, eceives continually a Life from him by a like Inuence, and by a like Communication of Life, and by onſequence every thing that thinks and knows, hinks and knows by him, ſince to think and know the Life of Spirits. This is the ſolid Metaphyſick f St. *Auguſtin*, and the Theology of others, who ith, agreeeble to the Scriptures, that an Angel and Man differ without doubt; for an Angel is a Spirit hich God makes tryal off out of the Body, and hoſe Thoughts and Affections he hath not ſubjected

to

to the diſpoſitions of a Body; and a Man is a Spirit which God makes tryal off in the Body, to which he ſubjects it before he Crowns it with Eternity: But the Soul of Man if God had not diſpoſed of it, after that manner, would have had no need of a Body, wherefore the Union of Souls with Bodies is a hard and difficult Empire, which God doth exerciſe over them, and which if his Majeſty would not ſweeten the rigour and difficulty of it, by the Pleaſures of agreeable Sentiments, which he hath annexed to the Acts and Operations of Souls in Bodies. It could not be a tryal, but a Miſery; nay, the Fathers maintain, that if God ſhould not Spiritualize Bodies, that is to ſay, take away from Souls the dependance which their preſent State gives them upon Bodies, they could not have ſo firm a hope of being raiſed again, as now they have, becauſe he would not put the Juſt Souls, whoſe approved Fidelity deſerves to be Crowned into Bodies that ſhould conſtrain them, and which enſlaved their Thoughts; which is what Spiritualized Bodies cannot bear, becauſe Spiritualization of Bodies will conſiſt in this preciſely, that they ſhould no longer exerciſe an Empire over the Souls, and that they ſhould be no longer a Charge, an Obſtacle and an Incumbrance to them; for the Body cannot in any manner act upon the Soul, ſo as to Illuminate it, or Affect it Phyſically, or Immediately by it ſelf; for the Body cannot ſubject the Soul to be United to it, nor can the Soul be willing to ſubmit to the Body, which humbleth and conſtraineth it. It is therefore God the Author of univerſal Nature, that is the Immediate and Efficient Principle, and Cauſe of the Union of Souls and Bodies; for his Wiſdom acteth as univerſal Cauſe in the whole frame of Nature; 'tis evident then that none but God alone can give the Soul the Sentiments and Ideas which ſhe hath, from the occaſion of the Impreſſions which are made upon the Body, for 'tis the Author of Nature which enlightens

us, by the Ideas which we receive upon the occasion of the Impression, of exterior Objects; and who affectionates to the Conversation of the Body, by the agreeable or disagreeable Sentiments which he gives us, to make us know by way of instinct, that which is profitable or hurtful, for the Conservation of our Bodies and of Humane Species. This action he joyns to that, by which he moves our Bodies, when our Thoughts and Wills require it, and is properly the action, by the which he Unites our Bodies to our Souls, and our Souls to our Bodies. This is the active or actual Union, which the Schools call the Unitive action of God, which is joyned to the Immutable Decree and Will, by the which he hath determined to continue it, so long as the structure of the Body shall subsist, and makes in the Soul and in the Body that Estate of Union, which is called Passive and Formal Union; and this the Almighty doth by the Essential act of his Supreame Nature, for his Essence and Nature is infinitly pleased to act thus continually, esteeming it his Pleasure and his Glory, by which, also he is the occasional Cause of all the Ineffable Pleasure of Holy Souls, and so much the rather, because the Analogy of the Divine conduct Inspires us to acknowledge an occasional Cause of all our Joy and Felicity. As there is an occasional Cause of the Torments of the Reprobates, for each of these he is pleased to make tryal off in the Body, by their Obedience or Disobedience, annext to each of which, is Felicity or Misery, for these shall go into Life Eternal, but the Wicked into endless burnings.

4. Our Body is a Structure full of Harmony, whereby all the Parts are United to one common Center, which is the Brain wrapt up in Membranes, and distributed and divided into divers Compartments, proper to receive and retain the Traces and Impressions which the Divine Image shall imprint upon it: We say, also that the Soul is in the Body, but we take care

care not to conceive it. For all that as truly and properly contain'd in the Body, it is United to the Body; but we may not conceive her as poured into, and mingled with the Body; or, as adjusted to its extent by a co-extention and immediation of Greatness, of Figure, or of Substance; but they have the greatest part of their Thoughts, and of their Ideas, and of all their Sentiments of Pleasure, and of Pain, by the occasion of their Body, because they act upon the Body by the action of the Will, which removes them and moves them, in the manner as have been already said. The Learned say, that they are no otherways in the Body, therefore every thing we conceive beyond this, will be false, contradictory and extreamly dubious. That which we call good Sense and Judgment, is nothing but the Power and Faculty which the Soul hath, to Order and Regulate our Thoughts, to suspend and stay them, that she may consider and maintain their Connexion and Dependence: But she is said, sometimes to loose this Faculty and Power, when the Motion of the Blood, Humours, and of the Animal Spirits, or of the Fibres of the Brain, which is the Organ of the Internal Sense, which are annexed the Species of things, that is to say, the Impressions which remains of the Objects, are disordered and embroiled in such sort, that the Natural Order and Connexion of these Species cannot be observed and kept, but are confusedly and tumultuously excited and stirred up, by a tumultuous and irregular agitation of the Organ, in which they reside; from whence comes necessarily, that kind of Folly which consists in a disorder and a fantastick Confusion of Thoughts without Order and Dependance, or Connexion, because the Fibres of those Parts of our Bodies are scorched up, on which the Soul usually acts; and to say this may not shake a Truth so well Establish'd and Proved, that it needs no further Illustration; therefore let it be our Care and Study to seek the

Kingdom above, rather than to puzle our ſelves in the nicities of Nature, or the manner how our Soul acts in our Body; for better it is that the Soul and Body be free from pollution, than to underſtand all the knowledge our Nature is capable of being enlightned with; for 'tis not he that underſtands all Myſteries or all Secrets, but he that is Obedient and Dutiful to the Divine Laws, that ſhall be filled with Joy in the Heavenly *Jeruſalem*, that Place of ſpotleſs Purity, where no Impure thing can dwell: Wherefore our Lord choſe rather to ſuffer any Indignity, than that we ſhould continue in the Guilt of Sin; becauſe any pollution unqualifies us for his Kingdom, and Robs us of the Happineſs of being meet to be Citizens thereof. For ſince Fruition is the end of Knowledge, it is of great moment to us ſo to demean our ſelves, as not to be unfit for the Union of Glory; and amongſt other aſpiring Knowledge, the due Knowledge of a Man's ſelf is highly conducive to attain to this Happineſs, for ſuch a Knowledge ſhews him the Humility of the Frame he ought to be in, to qualify him, to be worthy to enter into this Glorious City, where every Holy Soul will be beloved of Angels, and admired of Men: Such qualified Perſons being the true Friends of God, ſeeing they have defired to Worſhip God in the inward Court of their Souls, as well as in the out Court of his Sanctuary, and in the admiration of him in all his Works of Wonder; for there is nothing of more concern to us, than to be truly ſenſible of his exceeding Mercy, which ought to be deeply Ingraven in all our Minds, to as to raiſe our Souls to a high pitch of Gratitude, for all the benefits we have momently received from him, the remembrance of each of which are reviving Comforts, and are able to cheer the Hearts of the moſt dejected Penitents; for the true Senſe of this aſſures them that they ſhall be for ever Bleſſed, even to ſuch a Perfection, as to be Perfect Sovereigns in his Glorious Kingdom, where

very one will be a Sovereign Prince, being Bleſſed with infinite Injoyments, ſuch as the beholding the unvailed Viſion of God, and the ſweet Society of Saints and Angels, where Gods Eſſence and Works will ſatisfie all Holy deſires, all Bleſſed wiſhes and eager Thirſt after Purity, and every Heavenly Injoyment.

5. 'The Will which is that Invincible and Inſurmountable movement, which puſheth on all knowing 'Natures towards God, is without doubt, and Operates perpetually in Juſt Souls, and in Reprobated Souls; but it is there, and Operates there very diverſly. The Juſt Souls have found the good they ſought, they are arrived to the term they have ſo long perſued; they imbrace it; they poſſeſs it; they loſe themſelves; they plunge themſelves; drown and ingulph themſelves in it. When they are arrived to the Place of their repoſe, to the Center of their Deſires, to the port of their Wiſhes, they have nothing more to follow, to ſearch after in this Fortunate State they poſſeſs, becauſe they taſte with an inexplicable Tranquility, and an incomprehenſible Satiety the Sovereign good, and therefore are fully ſatisfied, content and quiet: But this Tranquility and this Satiety does not lull them to Sleep, nor ever cloy them the Will ſatisfied, and arrived to its term does not ceaſe proceeding on always. It Operates and Sturs up it ſelf eternally; in a moſt happy repoſe theſe Holy Souls are always ſatisfied, and always a Hungary, always at quiet, and always ſturred up they Will and Deſire always, that which they have and would always have more; for they are immediately United to the Sovereign good, and to all his Joys, and are always ſtill vehemently deſirous of being more United to him. Thus the Will hath its Excellency and Perfection in Holy Souls, without any of the Imperfections, it is at preſent ſubject to; for now it's not able to ballance it ſelf betwixt True and Falſe good.

for at preſent it's ſetting and waveiing betwixt the Falſe Images of good, which the Immagination and the Senſes preſents to it in the preſent State, and betwixt the true and ſolid goods which Inſtinct and Reaſon, Philoſophy and Religion propoſſes to it: It is happily drawn in by the Preſence and Injoyment of the Sovereign good, whoſe Immenſity draws them and carries them by force, and faſtens them to his Sovereign Beauty and to his Soverei; Delights; for it's his Wiſdom in whom they ſee the Source of good and as it were, all the true Treaſure and Foundation of Life giving Excellencies, and, therefore cannot be turned aſide by any Falſe good; but there is a vaſt difference betwixt thoſe happy Souls, and the Souls of the Reprobate, as to their final State; for as to the latter of theſe, the Fountain of good repulſes them, and throws them back from the Viſion of Glory, and in the ſame time, wounds and tranſperces them with a Thouſand deadly Darts; they are Eternally thirſting after Pleaſure, but have Eternally nothing but Grief, Pain and Diſpair, for their Portion: So that the Will placed in them, to be the beginning and ſeat of their happineſs, is found to be the Eternal principle and ſeat of their unhappineſs and diſpair; for as all the agreeable Paſſions will be in Holy Souls, ſo all the Afflicting ones will be in Reprobate Souls. The Diſpair of the Soul lies in the ſeeing and perceiving the Impoſſibilities of a voiding Evil, and the not being able to attain the good ſhe perſues, which muſt needs be a dejection and a diſcouragement, accompanied with profound ſadneſs, becauſe of this cruel Sentiment of Privation, and yet by ſome is called truly and properly Voluntary, becauſe the Will is that Motion, by which the Soul is driven on invincibly towards God, to Unite her ſelf, and to be United to him, which is the Love of God in general, and may be called properly Voluntary; for when the good which is aſpired after cannot be acquired, Diſpair b

conſequence ſucceeds; for the reſentment of the Appetite preceeds from the diſmal Thoughts, that 'tis impoſſible to acquire the good ſo much wiſhed for; for we ſhould not be afflicted, penetrated and overwhelm'd with the Privation of good if we did not Love it, which made St. *Auguſtin* ſay, *That the Eternal Diſpair of the Reprobates in Hell, is a true Love of the Sovereign good*; but this being a nicity that concerns us not, we may not with ſaifty dive into it, or amuſe our ſelves about it; but ſtrive to be Cloathed with the true Love of God, whereby we are ſure we may be qualified to enjoy the full Bliſs of Heaven; the true hopes of which fills every Holy Soul with exceeding Joy, even ſuch reviving Joy as may give him ſome ſmall glimmerings, even in this Life; of what hereafter will undoubtedly be his Portion in thoſe Glorious Regions above, where every true Penitent will be a Favorite of that great tremendious King, who is the ſearcher of every Heart and obſerver of every Action here, and the Infinite rewarder of every Virtue hereafter. To him therefore be Glory and Praiſe, Might, Majeſty and Dominion aſcribed by us, and all the whole Creation, now and for ever.

A Recapitulation of the moral conſequences, drawn from what have been eſtabliſhed concerning our Souls, and for the Conviction of our Duties, and the Condemnation of Diſorder.

NO Man of Reaſon can believe that Ingratitude is an Ornament to Nature; or, that Injuſtice Merits a reward, nor that Treachery is a Virtue, or an

Honeſt and Commendable Quality; nor on the contrary that Juſtice, Fidelity and Gratitude are things Condemnable and Wicked. Men make Laws according to their Fancy, they make themſelves Obey'd, for fear of Puniſhment, when they have the Power in their Hands. But it's remarkable, that Men who make Laws cannot make themſelves Obey'd, nor be Beloved or Beleived, when they act things diſagreeable: For Unjuſt and Tyrannical Laws, People pay only an exterior Obedience to their Commands; but the Heart and the Spirit cries out and demands Juſtice, from him whom all Men naturally feel over their Heads, as a Protector of Juſtice, and an avenger of Oppreſſion and Unjuſt Authority. We ſometimes receive Unjuſt Laws, but we do not believe them to be Juſt for all that; but, as to the natural Laws of Duty and Conſciences all Men receive them, and believe by an invincible Determination of a Superior Light, which equally periwades them alike; for Natural Light convinces us with invincible force; and this is an Infallible Character of Natural Light. Conſcience is then in us undoubtedly Natural, and as certain as it is an Eſſential Companion of our Nature and a Propriety inſeparable from our Soul: From hence ariſes in us, by the help of Grace, all Moral and Chriſtian Virtues; becauſe it is impoſſible to conceive that Corporeal Nature can be the ſubject of Magnanimity, of Juſtice, of Fidelity, of Continence and of Truth; for a Corporeal Nature alone cannot have the Light of Order, or of Duty, or the Inclination, or Determination of Duty, or the Pleaſure of Performance, or the Pain of the Violation of Duty; for Duty, Order and Juſtice have no Bodies, they are things totally Spiritual and Intelligible; and, therefore without the aſſiſtance of the Soul cannot have the Idea or the Sentiment of them, becauſe it is by the Soul that they are Ingrafted, and poured into our Corporeal Nature. God having aſſembled together both

both theſe in one ſingle whole, not as one; but acting by this Indubitable Method God have preſcribed, by reaſon of their dependance one upon another, or to ſay better, the Union betwixt each other, and are all animated with one and the ſame Influence of Divine Life, and marked with one and the ſame reſemblance, and equally Impelled by the ſame Love of Duty: For which reaſon we are obliged to Love and to Accompliſh all the extents of Juſtice, of Truth, of Charity, and of Civility, and of Mutual or Reciprocal reſpect towards all Men, upon the conſideration that this Life is ſhort and troubleſome, and all things in it are frail and periſhable, and the nobleſt Pleaſures in it are eſſentially falſe, as well as empty; they leave the Heart, even during this Life, Sick and Famiſhed, and if not retired from before Death, they will leave the Soul Eternally, deceived by a cruel Privation, and an inſupportable deſolation of regret. For the beſt injoyments of this Life are a perpetual alternativeneſs of real Cares and Torments, all things here being but falſe ſhadows of Repoſe and lucid Intervals of Reaſon, a Theater of Eternal Mutations, a Chain interlinked with ſhort and tranſitory Felicities, and long and durable Miſeries, a vehement and impetuous Whirl-wind of Hurry and Ambition, which after having much tormented and agitated the Body and Soul, having raiſed a Thouſand ſnares in the Heart and Spirit, it diſappears into Air and Smoak; for ſo it is that this Life doth not exerciſe it ſelf, but upon the falſe and periſhable Objects of Time, and of its deceitful and deceiving Oeconomy; whereas the future Life exerciſes it ſelf upon Objects wholly True, and wholly Solid; becauſe the future Life is but, as it were, one Day, all Uniformity; for there every Holy Soul will Eternally be United to everlaſting Triumphs and Felicities, for there every Soul will be Eſſentially Living, infinite Happy and Joyous; ſo here it have been exerciſed in Trouble, in the future

Life

Life it shall rest in Glory and endless Felicities, as the Apostle saith, *Such as Eye hath not seen, nor Ear heard, nor Heart conceived*, 2 Cor. 12. 4. Much less can the feeble Eloquence of Man express, by any description that his Idea or Sentiment can conceive to put into Method to declare, or so much as describe.

Our Soul is said to commence when it goes out of the Body. That which we call time is taken either by relation to the duration of the abode of every Soul in its Body, or by relation to the duration of the whole present Oeconomy of the visible World, destined to the Tryal of the Souls in the Bodys; and in whatsoever signification we take Time, in opposition to Eternity, it signifies precisely a State of Instability, of Change and Vicissitude, *i. e.* a State which ought to have an end; for these are two things which enter Essentially into the Idea, which is called Time Vicissitude, and End; the space of the duration that our Souls are in our Bodies, is called Time, for these two Reasons. First, because it is to have an end. And Secondly, because in the interim, so long as it endures, it holds us exposed to a Thousand Chainges and Vicissitudes; and, which is to be lamented, that Vicissitude of being obnoxious to pass from Good to Evil, from Virtue to Sin, to Crimes or Vice; but on the contrary, Eternity is Immutable and an Interminable State and Order of things: As much as Time includes Instability and End, so much does Eternity excludes both; Time speaks Change and End, Eternity speaks the Being always the same and never ending. Thus as our present State in the Body is Time, so our future State out of the Body is Eternity, the due consideration of which ought to Penetrate us, and cause a General and Universal Change in our Ideas, that now in time we may so prepare for Eternity, that we may be Eternally happy when Time shall be no more. Now of these two States, the one appears infinitly Precious and Essen-

ial, and the other infinitly despisable: We ought herefore earnestly to endeavour, to render our selves worthy of being rewarded by him, to whom the secrets of all Hearts are at present uncloſed; and now immediately relate our selves to him, by our Confession of our dependance upon his Supereminent excellency over us, and over all the World, that we may feel indubitably the Pleasures and Delights which he contains; for his Goodness is ready to discover the Charms and Beauty of his Sovereign Nature, to all who desire to be united to him, by shewing Love and Charity to all their Christian Brethren; that when God shall make up his Jewels, they may be found worthy of reward at the end of the present Oeconomy, when his Majesty shall put an end to the Vicissitudes of Time, when he shall fix all things in an immutable and an eternal Order, when he will give a beginning to the New World, and when he will re-establish all the Bodies, and reunite every Soul to that Body which she animated, during this present life; this will he do who calls himself the Resurrection and the Life, the first born amongst the dead, the Father of Ages to come, he in whom we are all raised up again, in a Mistery and in a Figure, and will undoubtedly raise us effectually at the last Day: For then we shall be even in our Bodies like Angels, disfranchised from the businesses, and the inclinations which we have upon the occasions of the Body. St. *Paul* also teaches us, that our Bodies shall be Spiritualized, and we may upon this Principle decide with certainty, that the re-union of Bodies doth not at all change the Foundation of that State of the Soul out of the Body; the manner and Circumstances, whereof we have been illustrating: For when our Bodies shall be Spiritualized by the Resurrection, they shall be no more a charge to the Soul; tho the Learned say, That the Nature of our Bodies shall not be chainged, so as to become knowing Natures, or cease to be extended Substances;

but that the Body ſhall be no more an obſtacle, o
hinderance in any thing to the Soul; but our Bodie
will ſerve to do Honour and Glory to the God of Nature
Our Bodies after they are raiſed, will have a perfec
and ſovereign agility, that is to ſay, an intire indiffe
rence for all ſorts of motion, which will cauſe them
without any reſiſtance to be carried every where
whether the Souls would have them; for then they
will have neither Levity nor Gravity, but will be a
light as the Air, and as ſwift as a Thought; the
Bodies of themſelves have not either lightneſs o
weight, ſo as to aſcend or deſcend; but being afte
they are raiſed from the Grave Spiritualized, the
will by the Almighty Power be able to do this, whe
our Bodies ſhall be replaced with our Souls; and ou
whole Man will be replaced in a much purer ſtru
cture than ever it was at firſt, before it was defile
by Sin. From whence we may ſee the excelle
train of the Divine Syſtem of Religion, which
without doubt clear and certain, that the Univer
Reſurrection will be a Circumſtance of that Glorio
Solemnity of Juſtice, which God will make at th
conſummation of Ages, for the conſecration of h
Eternal Temple, for the overture and commenc
ment of his Immortal Reign, for the ſolemn Corona
tion of his Royal Majeſty, and for the compleat Tr
umph of Man-God, for the juſtification of his Pr
vidence, and the full Declaration, and Manifeſtatio
of his Glorious Will, at the end of this preſe
Oeconomy of Time. The Scripture ſpeaks of Ho
Souls, as if they had the Pleaſure of walking on t
Globes of the Heavens, and to be in the midſt of t
Stars, to walk upon the Sun and the Moon after t
manner of Spirits; it accommodates it ſelf to o
roſs manner of ſpeaking, and of conceiving t
moſt Spiritual things under Corporeal forms, whi
may be called a clear diſtinct Idea of the viſib
World, which God gives to Juſt Souls; they wa
aft

ter their manner upon the Arches of Heaven; they e capable of being at the same time at both the oles of the World; they are said to fill its whole xtent; they are in both the Hemispheres. Their Horizon is not at all a limited Horizon, which never permits us to see here but a little portion of the Universe; is not bounded. But by the bounds of Nature, We o not at present see these Heavenly Bodies, but only hese parts of them, which reflects the light upon us: We do not see the Sun, the Moon, the Stars, and the erraqueous Globe of the Earth and the Seas, but only ne side of them. But the pure Souls immediately lightned by God, as they are, they see at the same me the whole Globe of the Sun, all the Face of the loon, both the Hemispheres of the Earth; there is o Antipodes to them, they all see at one view all the ir prospects of Nature, and all the beautiful Table of he visible World; for besides that, their Knowledg, universal in this respect; so it is not at all successive, ut all full and clear at once, so that they see all things, least by reflection, by which we compare one ing with the other, to observe diversities and simlarities, by which we pass on, from that we know that we do not as yet know, which may be called e proper species of reasoning, which brings into the orld all the Arts and Sciences as proper means to tend Knowledge, as is an effort and agitation of ought; but this is to be understood of the pre- t Life; But what we spake before, we spake of future Life, *i. e.* of pure Souls made Glorious by Majesty on high, who presides over all our Knowge, and over all our Sentiments, and causes them us, in spite of us; and all this by the assistance of admirable and illuminating Wisdom, which are Essential Character and Attributes of that which call Divinity, or Supreame Nature, so that a re- e and an attentive Man cannot be ignorant of e excellent Truths, by the assistance of the pro-

vident Wisdom of our great Creator; for he it is that teaches us, that the Luminous Body of the Sun with the Firmament shews perpetually his Glory; every thing sympathysing with each other in the mistaken Miseries, which Men call good, till their Spiritual Eyes are open, and they see they are deluded by great mistake, when the sensation, by which one Man doth see and understand an other, is made with a confus'd sentiment of Pleasure, and with a certain agreement which carries a desire of being united to Him, and which makes one Man pleased with another, that is called sympathy. And, when on the contrary, this sensation is made with confused sentiments of disagreement and straingeness, that is called antipathy. And this is the general Idea of sensation, which are the Knowledges that we have by the determination of present Objects, by which we are able to chuse to do Acts free and voluntary, tho there is distinction to be made betwixt free Acts and voluntary Acts; for every thing that is free is voluntary, but every thing that is voluntary is not free; but no thing is voluntary in us but what is made by the determination of the Will; for this is a necessary and invincible motion of our Souls towards God, causing us invincibly to love Good in general, with a full determination of our Mind and Will, by the which also we shun Evil, and every thing that hurts and afflicts us; and we persue some times one particular Good than an other, as they more or less immediately concern us; for Liberty is always accompanied with the Will. Now Liberty is precisely that Empire which we have of being able to determine our selves, which to chuse and which to refuse, when the Objects are present to the perceptive faculty of the Soul. We may easily shut our Eyes, and not let that reflective Light to enter in, from the superficies of the Object, which Ingraves it in our Retina: But, yet we cannot hinder the Impression of Light, if once it be entred into our

Eyes, nor that ordor of ſavor, if they have affected hoſe Nerves which are proper to carry the Impreſſi-n of them to the Brain. But our Soul cannot ſee he Objects in thoſe paſſages of the Brain, nor the pecies, as in Pictures as we have endeavoured to lluſtrate in our former preſuppoſitions: This is a hing which we know by an indubitable ſentiment. We may then preſuppoſe that it is not all theſe Ta-les, whereon the Soul ſees the Object; ſhe being for-nally knowing, having in her ſelf a lively repreſenta-ion, or an inward ſentiment of the Objects which nders themſelves preſent by the material Impreſſion, hich is received in the Body by the aſſiſtance of the ctive faculty of Thinking, which is ſometimes cal-d the faculty of Reaſoning; for by theſe the Ob-cts which ſtrike the Senſes are lively repreſented to e paſſive, or the active faculty of the Thinking Soul, hich come from the diverſity of the temperament, d from the material Structure and Harmony of the ody, by which the Underſtanding, the Judgement, d the Memory, with all the other Natural Quali-s receives advantage, to act every one its part hen occaſion ſhall preſent in its proper ſeaſon; for e Soul is inclined to all great and tranſcendant ings: The Mind is ſometimes ſaid to be the Soul, erting its Power into Heroick Actions, wherefore reat Soul is Magnanimous in effect, *i. e.* when our nd is applied to mighty Objects; and ſuch a one aid to be the Son of Eternal Power, and the Friend infinite Goodneſs, a Man whoſe inward State is raculous, and his Complexion Divine, becauſe he ights in the Celeſtial way of true Bliſs, he turns his mporeal Riches into Obligations, by wining Souls God, and thus gaining the Affections of the ſe. For to be rich in the Hearts and Affections Good People can be no deformity, and every ſuch n is, as it were, his own end, while he conſiders it ; for nothing is more conducive to the

Honour of the Holy Man, than to be bountiful and munificient; for this proves true Riches to his own Soul, and puts a double lustre upon that noble Jewel. for this beautifies it, and makes it truly aimable and Praise worthy; all these being shut up in Goodness. For these Men make themselves truly great by Enriching others, for the Eccho of their Works are sweet, and pleasing in the Ears of all that are surrounded with them; and may be said to be like the Sun in the Rays of his Glory, and Reigns like a King by the sole Power of Virtue, and thus beautifies their Religion; for these delight in the felicity of all that accost them, and thus puts Embroideries on Religion by the chearfulness of their Spirits, and the Heroick Actions of their Souls, and thus carries a Light wherever they go, and attracts the esteem of every Good Person; so that these Men move in a Sphere of Wonders; their Lives are a continual stream of Miracles, for they are always sacrificing their Persons and Possessions to the benefit of the World. Benifits and Blessings are their Life-guard, so that they live Holy and Temperate, and strive to immediate the Wisdom of Angels, whose guardian Shine is never wanting to their assistance; so that their inward House is a Habitation of Joy and Felicity, and so brightens their outward behaviour, that almost all their Actions yields a spectacle of Contentment to every beholder: There is a generous confidence discoursed in all their Actions, and some glimps of Heaven in all their Behaviour: Therefore a Life beautified with Virtues is the greatest Gift that can be given to Man. For the return of it in Holy Actions is acceptable to God: For when all things shall be revealed, the Life of these secret Persons shall perfectly appear in all their perfections. May we therefore be careful to adorn our Persons and Palaces with this kind of Riches, seeing they are so Delectable and Pleasant: For these Men have a Love within them

Soul

ouls, that is willing to impart all theſe incompre-
enſible Treaſures and Glories to every Soul, for ſuch
Mind and ſuch Affections muſt Perfume and Enrich
ur Sacrifices: For the Greatneſs and Goodneſs of
ur Souls conſiſts in ſuch inlargements; for a Will
nlarged with an infinite Fancy is a prodigious depth
f Goodneſs; for infinite Deſires and Intentions of
leaſing God are real Objects to his Eye, for ſuch a
Soul being all Love, would do Millons of things for
s Object: For infinite Love puts an infinite value on
he Gift, wherefore it muſt needs be Magnificence to
ive a Gift of infinite value; and infinite valuable
every Good and Pious Action, in the Eyes of him,
ho have told us, that no Thought or Action ſhall
emain uncovered, but every Thought, Word and
ction ſhall be ſeen clearly by all for ever: And all
hall be admired for their inward Piety and Holineſs,
nd every diſcovery of Virtue in one ſhall be an oc-
ſion of Joy in each other; ſo that every ſecret Vir-
ue that have been long concealed, but only to thoſe
ho have enjoyed the benefit of it, ſhall be a new
uſe of Eternal Joy to all, when in Heaven it ſhall
e clearly diſcovered. For our Actions in paſſing, paſs
ot away, but in the Sphere of our Life abideth for
ver; ſo that a Good Man's Life all at once is a My-
erious Object, interwoven with many Thoughts,
ccurrences and Tranſactions; and ought to be pre-
nted to God like a Ring, a Garland, or a Jewel to a
agnificent Benefactor: Therefore we had need to be
ry choice in the mixture of our Flowers, and cu-
ous in the enammel of ſo rare a Preſent, that it may
ove to us a Royal Diadem, to adorn our Souls for
er: Therefore to let any dirt or blemiſh be in it,
ould be inconſiſtent to our Felicity: Therefore
ght and clear apprehenſions, Divine, and Ardent
ections are highly neceſſary to this Compleatment,
ing upon the ſincerity of the affections and inten-
ons depends the Honour of the Work, it concerns

every one therefore to cleans his Heart from all Impurity and Insincerity, that his whole Man may be an acceptable Present to God, that his infinite Immensity may graciously accept him, and all his Works; for his Wisdom never rejected the sincere, but endews them with inward and outward Ornaments, such as an infinite desire and delight in Goodness, enabling them always to Love his Eternal Majesty, with an infinite Love, and Delight, greatly Thirsting to be fully satisfied with him, and him only; for the Soul is too Noble a thing to be satisfied with any thing less than his Transcendent Majesty, whose Goodness extends to all, even to the Unthankful: But he is most the Friend of those who delight most in him, for infinite Love and eternal Blessedness are near ally'd; for all Delight springs from the satisfaction of violent desires, for which cause, when the desire is forgotten the Delights are abated. "The coming of a Crown "and the Joy of a Kingdom, is far more quick and "powerful in the surprize and novelty of the Glory "than the length of its continuance. The greater part of our Eternal Happiness consist in a greatful recognition, not only of our Joys to come, but of Benefits already received. True contentment is the full satisfaction of a knowing Mind, *i. e.* a long habit of solid Repose, after much Study and serious Consideration, or a free and easie Mind attended with Pleasure, that naturally ariseth from ones present Condition; yet to be content without a true Cause, is to sit down in our Imperfections, and to seek all one Bliss in ones self alone, and, as it were, to scorn all other Objects, which is in it self a high piece of Pride that renders a Man good for nothing, but makes him Arrogant and Presumptious in the midst of his Blindness; whereby he leads a living Death by shuting up his Soul in a Grave, in that it tramples under Foot the Essence of his Soul, which in Truth turns his Felicity to Malevolence and Misery, or in other Words

Disord

Diſorder and Confuſion: Therefore Man is an unwelcome Creature to himſelf, till he can delight in his preſent Condition, provided his Condition be ſuch as is pleaſing in the ſight of God; for this muſt be the Condition that can make our pleaſure exquiſite: For otherways we ſhall be tormented with the contriety of our deſires. The happineſs of a contented Spirit conſiſts not only in the fruition of its Bliſs, but in the Fruits and Effects it produceth in our Lives, which makes every Virtuous Man truly Great within, and Glorious in his retirements. Magnanimity and Content are very near aly'd, they ſpring from the ſame Parents, but are of ſeveral Features. Fortitude and Patience are Kindred too, to this incomparable Virtue, for theſe fill a Man with true Pleaſure and great Treaſure, which makes him Magnanimous and truly Great, not in his own Thoughts but in the ſight of God: The Magnanimous Soul is always awake, the whole Globe of Earth is but a Nut-ſhel in compariſon of his Injoyments; for God alone is his Sovereign delight and Supreame complacency: So that nothing is great if compared to a Magnanimous Soul, but the Sovereign Lord of all Worlds. But Man divided from God is a weak and inconſiderable Creature: But every Soul united to God is a Tranſcendent and Celeſtial thing, for God is its Life, its Greatneſs, and its Power, its Bleſſedneſs and Perfection; for he that is joyned to the Lord is one Spirit, *1 Cor.* 6. 20. His Omnipreſence and Eternity fills the Holy Soul, and makes it able to contain all heights, and depths, and lenghts, and breadths whatſoever. In a Word, it's the deſire of every ſuch Soul to be filled with the fulneſs of God. Magnanimous deſires are the Natural reſults of a Magnanimous Capacity, the deſire of being like God, of knowing Good and Evil. But in a groſſer ſence, this was the deſtruction of the Old World: Not that it is Unlawful to deſire to be like God, but to aſpire to the Perfection in a forbidden way, by

Disobedience and following our own Inventions, by seeking to the Creatures in opposition to the great Creator. A Magnanimous Soul if we respect its Capacity, is an immovable Sphere of Power and Knowledge, far greater than all Worlds, by its Virtue and Power that it passeth through all things, the Centre of the Earth, and through all existencies; and all such Creatures as these he counteth but Vanity and Trifles in comparison of his true Object, the great Almighty, whose Transcendent Goodness descendeth in full Showers upon all Men, by his communitive Goodness which is freely extended to every Man.

The Seven last WORDS our Saviour spoke upon the Cross.

I. *FATHER forgive them, for they know not what they do.*

O Lord, forgive me, wherein I have forgot thy Precepts, and done that which is Evil.

To the good Thief,

II. *This Day shalt thou be with me in Paradise.*

O God, say to my Soul, in the Day when thou takest it from my Body, This Day shall thou be with me in Heaven.

III. *Woman behold thy Son.*

In Futurity let me behold the Vision of Bliss.

IV. *Eli, Eli, lama sabachthani?* that is to say, *My God, my God, why hast thou forsaken me.*

Forsake me not in my greatest Afflictions.

V. *I thirst.*

Grant that I may thirst for thee the Fountain of Living Waters.

VI. *Father into thy Hands I commend my Spirit: Receive my Soul when it is returning unto thee.*

VII. *It is finished.*

Finish my Course with Joy, and grant O Jesus, that I may be worthily qualified to receive that sweet Voice of thine, *Welcome to the Kingdom prepared by my Father.*

Meditation for the Sick.

THEY that Glory in their Ancestors, in the Nobleness of their Birth and Blood, must make their Beds in the dark, and acknowledge Corruption for their Father, and the Worm for their Mother and Sister, they that are already Dead, and crumble away, to make room for us that must come after them, are secluded from Men, but live with Angels: *Dust thou art, and to dust thou shalt return*, Gen. 3. 19. *What Man is he that liveth, and shall not see Death*, Psal. 89. 48. *Our Bodies shall return to the Earth from whence they were taken, but our Spirit shall return to God that gave it*, Eccl. 12. 7. *It is appointed for all Men once to die*, Heb. 9. 26. *We must needs dye, and are as Water spilt upon the Ground that cannot be gathered up again*, 2 Sam. 14 41. Then let not the place of thy Death trouble thee, for the Earth is the Lords, and the fulness thereof; Death lost her Sting in the Side of our Saviour: The Day

of Death is the Day of Jubilee, and frees us from all these Evils; *God kisseth the Righteous in their Deaths, and, as it were, sucks in those Souls, which he breathed into them*, Deut. 34. 15. It is certain that the Soul so soon as it is separated from the Body, is presented to God, and receives an irrevocable Doom, either of Woe, or Weal; *Those that Honour me, I will Honour*, saith the Lord, 1 *Sam.* 2. 30. Blessed and happy is he that hath part in the first Resurrection, on such the second Death hath no Power, but they shall be Precious with God and Christ, and shall Reign with him. The Angels which kept not their first Estate, he hath reserved in everlasting Chains of Darkness, unto the Judgment of the great Day, *Jude* 6. The Joy of our Heart is ceased, and the Crown is fallen from our Head, *Lam.* 5. 15 16. In the Days of his Flesh, when he had offered up Prayers and Supplications, with strong Crying and Tears unto him that was able to save him from Death, and was heard in that he feared, *Heb.* 5. 7. The Heavens shall be opened, and those everlasting Doors shall be lift up that the King of Glory may go forth with his Angels to Judge the World, and return back again with his Saints, when he hath Judged it. In the Day of Judgment a good Conscience will stand us in more stead, than a Mint of Treasure; therefore with St. *Jerome*, let us make it our business, That whether we Eat or Drink, or whatsoever we do, we may think we hear the last Trumpet sounding in our Ears, saying, Arise ye Dead, and come to Judgment; let us therefore appeal from the Bar of Gods Justice, to the Bowels of his Mercy, beseeching him in that Day to deal with the Souls of his Servants, not as a severe Judge, but as a Merciful Jesus. *Amen.*

Prayers

Prayers for the Sick.

'O Lord, look down from Heaven, behold, visit
'and relieve this thy Servant, look upon him
'with the Eyes of Mercy, give him Comfort and
'ſure Confidence in thee, defend him from the Dan-
'ger of the Enemy, and keep him in perpetual
'Peace and Safety, through Jeſus Chriſt our Lord.
'*Amen.*

'HEar us Almighty and moſt Merciful God and
'Saviour, extend thy accuſtomed Goodneſs to
'this thy Servant who is grieved with Sickneſs.
'Sanctifie we beſeech thee this thy Fatherly Correcti-
'on to him, that the ſenſe of his Weakneſs may add
'Strength to his Faith, and Seriouſneſs to his Repen-
'tance, that if it ſhall be thy good Pleaſure to re-
'ſtore him to his former Health, he may lead the
'reſidue of his Life in thy Fear, and to thy Glory;
'or give him Grace ſo to take this thy Heavenly vi-
'tation, that after this painful Life ended, he may
'dwell with thee in Life everlaſting, through Jeſus
'Chriſt our Lord. *Amen.*

O Father of Mercyes, and God of all Conſola-
tion, lay no more upon him (or her) than
thou wilt inable him to bear with Patience,
Courage, and Contentment; either aſſwage his Pain,
or increaſe his Patience; bleſs all thoſe means that
have been, or ſhall be uſed for his recovery; either
ſhorten his Sickneſs, or elſe give him Grace, and
Strength to bear it; deliver him from the bitter
Pangs of Eternal Death, and from the Gates of Hell,
take from him the Sting of his Conſciences, and the
extremity of Sickneſs, Anguiſh, or Agony, that

withdraw his mind from thee, through Jesus Christ our Lord. *Amen.*

DEliver him from all Dangers and Distress, from Pain and Punishment Bodily and Gostly, and from all the Sins and Misdeeds, which by the Malice of the Devil, or his own Frailty he have at any time committed against thee. That it may please thee not to lay to his Charge what in Concupiscence of the Eye, Pride of Life, Vanity, or Superfluity, he hath committed against thee. That it may please thee not to lay to his Charge what in the Fierceness of his Wroth, or in the eagerness of an Angry Spirit he hath committed against thee. That it may please thee not to lay to his Charge what in Vain and Idle Words, in the Looseness and Slipperiness of the Tongue he hath committed against thee. That it may please thee to make him Partaker of all the Mercies, and Promises in Christ Jesus. That it may please the to vouchsafe his Soul the Estate of Joy, Bliss, and Happiness with all thy blessed Saints in thy Heavenly Kingdom. That it may please thee to give him Peace, and a part in the blessed Resurrection of Life and Glory; we commend his Soul into thy Hands beseeching thee that it may be pretious in thy sight. O let not the Blood of Christ that was shed for all Men, be spilt in vain to any, but let it be effectual to the Salvation of every Soul, for thy own Bowels and Compassion sake. *Amen.*

IN the midst of Life we are in Death, Of whom then may we seek for Succor, but of thee O Lord? Who for our Sins are most justly displeased with us; yet O Lord most Holy, O God most Mighty, O Holy and most Merciful Father, deliver us not over to the bitter Pains of Eternal Death. Thou knowest Lord the Secrets of our Hearts, O shut not up against us the Ears of thy Mercy, but spare us O Lord most Holy,

Holy, O Saviour moſt mighty, O Immortal and moſt Merciful Redeemour. Thou moſt Worthy Judge Eternal, ſuffer us not in our laſt Hour, for any Pains of Death to fall from thee, though he hath Sinned yet he ſeeketh thee; and thou Lord never faileſt them that ſeek thee. Let not the Guiltineſs of a Sinner more prevail to condemn, than the Gracious Goodneſs of a moſt Merciful Father, to Aquit and to Pardon. O let not the Unrighteouſneſs of Man make the Goodneſs of God of none effect, O Lord, no not ſo remember not the Unkindneſeſs of this thy Child ſo as thereby thou forgetteſt the Compaſſion and Kindneſs of a Father. Do not ſo think on our Sins that thou thereby forget thine own Nature and Property, which is always to have Mercy and Forgive. Do not ſo remember our Sins, that thou thereby remember not thy own Name, which is Jeſus a moſt Loving and Kind Saviour. Lord if thy Life in our Life hath not ſufficiently appeared, yet let not thy Death loſe the full Power and Effecacy thereof. Suffer not, O Lord, in both ſo great a price to periſh, loſe not that O Lord which thou haſt redeemed ſince thou comeſt to redeem that which was loſt, that which was ſo dear to thee to redeem, ſuffer not to be loſt as a thing of no Value.

OH! Moſt Merciful and Bleſſed Saviour, have Mercy upon the Soul of this thy Servant; remember not his Ignorance, nor the Sins of his Youth; but according to thy great Mercies remember him in the Mercies, and Glories of thy Kingdom. Thou, O Lord, haſt opened the Kingdom of Heaven to all Believers; let the Everlaſting Gates be opened, and receive his Soul; let the Angels who Rejoyce at the Converſion of a Sinner, Triumph and be Exalted in his Deliverance and Salvation, make him partaker of the Benefits of thy Holy Incarnation, Life, and Sanctity, Paſſion, and Death, Reſurrection

nd Aſſenſion, and of all the Prayers of the Church, f the Joy of the Elect, and all the Fruits of the leſſed Communion of Saints; and daily add to the umber of thy beatified Servants, ſuch as ſhall be ſa- ed, that thy coming may be haſtned, and the ex- ectation of the Saints may be fulfiled, and the Glo- y of thee our Lord Jeſus be advanced; all the hole Church Singing Praiſes to the Honour of thy oly Name, who Liveſt and Reigneſt ever one God, World without end. *Amen.*

OH! Moſt Merciful Jeſu, who didſt die to re- deem us from Death and Damnation, have Mer- cy upon this thy Servant, whom thy Hand has iſited with Sickneſs, of thy Goodneſs be pleaſed to orgive him all his Sins, and Seal his hopes of Glory with the refreſhments of thy Holy Spirit. Lord give him Strength and Confidence in thee, aſſwage his Pain, repel the aſſaults of his Goſtly Enemies, by thy Mercies, and a Guard of Holy Angels pre- ſerve him in the Unity of the Church, keep his Sen- ſes intire, his Underſtanding right, give him a great meaſure of Contrition, true Faith, a well grounded Hope, and abundance of Charity, give him a quiet and a joyful departure, let thy Miniſtring Spi- rits conveigh his Soul to the Manſions of Peace and Reſt, there with certainty to expect a joyful Reſur- rection, to the fulneſs of Joy at thy right Hand, where there is pleaſure for evermore. *Amen.*

A Prayer for a Penitent.

O Thou who ſtill remaineſt the ſame Richfulneſs in thy ſelf, and the ſame bright Glory to all the leſſed, have Mercy upon me, and all Mankind, in the e and full Pardon, and forgiveneſs of all our Sins that

ever we have committed, from our Infancy to this present Moment; and indue us with thy preventing and assisting Grace, that we never fall into those Sins of the which we have Repented; but fill us with thy Holy Spirit, that we may increase in all Goodness in the Spirit, of Might, of Wisdom, and Counsel, Knowledge, Piety, and thy Holy Fear, that we may do all such good Works as thou hast prepared for us to walk in, by the assisting Power and Might of thy Holy Strength, which we beseech thee constantly to afford us to our last Breath, that when we shall breathe out our Souls, they may be received instantly to Glory: And this we begg for thy sake, who didst begin to Bleed and Suffer for our Sin, even thee O Blessed Jesus, who tookest that Heavenly Name, thy Blessed purpose to Proclaim. Oh! may we bow our Heart and Knee bright King of Names to Glorious thee who thus begineſt our Bliss, thus carriedest on our Happiness, to thee all Praise be paid, O Great Mysterious Three for ever Live, and ever be Obeyed Beloved, Adored by Men, and Angels all abroad Hallelujah.

O Lord, make us eminent Examples of Perfect Christianity; and kindle in our Hearts Zealous Emulations of thy Grace, that here immitating thy Life O Christ, we may be constant in the Truth to our last Breath, that in our Mouths there may not at any time be found a lie, that we may be worthy to be presented without spot, before thy Throne O God; and thou maiest exalt us to thy Kingdom, and there admit us to taste of those Glorious Joys which incurcel thy Blessed Throne above, to which we are Intituled by the Suffering of Christ our Lord. Oh, give us true Repentance, that we may not fail of attaining of them, though I have not been strong enough to be perfectly Innocent: Yet make me Humble enough to be truly Penitent, make me

Heartily ſorry that ever I have done amiſs, and never again dare to do that for which I am ſorry; but perpetually Watch, and Change my Thoughts, to more diligent and concerning Cares, how to redeem my miſpent Time with Sighs, and Tears, and Prayers; and prepare our Underſtanding to aſſent to thy Truths, and our Wills to follow thy Divine Inſpirations; that thou O God maieſt fill our Memories with innumerable Mercies, and our whole Souls with the Glory of his adorable Atributes; that thy Bleſſed Spirit may come and breathe thy ſpacious Odor into our Hearts, in theſe dull Regions here beneath, to fill our Souls with thy ſweet Grace, and Inſpire us to give all poſſible Glory to that ſecret Three, One ever Living Sovereign Lord, as at the firſt ſtill may be, Beloved Praiſed, Feared and Adored. Hallelujah.

O Lord, open the Eyes of our Underſtanding, and ſhew us thy clear and ſupernatural Light, even as thou didſt to the Apoſtles, together with the whole Army of Martyrs; that we may confidently affirm to others what we know ſo Infallibily certain our ſelves: And be pleaſed to infuſe into all Mens Hearts the fulneſs of thine own Divine Charity, that every one may inſtruct his Family; and with Courage and Patience overcome their Oppreſſors, that being thus Illuminated with a pure and clear Sight, and inflamed with the ferver of Grace, they may mightily ſhew forth thy Glory, and Convert many Souls to thee, that thy Grace may run and be Glorious over all the World, and thy Holy Spirit be aimable in the Hearts of every Creature, that all dulneſs may be removed from them, and they may with ſwift Glances underſtand the ſweet Will of their Divine Maſter, that they may Daily more and more increaſe in Virtue, and be inebriated with thy Heavenly Wine, and filled with an Heroick Spirit, that may keep alive in their Hearts the Primitive

Grace

Grace. Grant this O God who art ſtill the ſame, and with an equal Spirit Governs the World; repleniſh us all we beſeech thee with the Holy Ghoſt, which warms without ſcorching, and ſhines without dimneſs, and inlightens without conſuming: Kindle in every one of our Hearts this Holy Spirit of Meekneſs, Peace, and Unity, that all the World may know that we belong to thee. That exerciſing thoſe Virtues of Meekneſs, Long Suffering, Patience, Contentedneſs and Charity; thou maieſt diſuſe thy Holy Joy into our Breaſt, that may fill our Hearts with Strength and undaunted Courage, that may duly qualify us to aſcend to thoſe ſatisfing Joys above, where all our Faculties ſhall be exerciſed in Adoring and Worſhiping thee O Lord our God, who wilt fill our Souls full of Joy, and Raviſh our Hearts with overflowing Pleaſures, and make us ever give Glory to Father, Son, and Holy Ghoſt, the undivided Three One equal Glory, one ſame Praiſe, from henceforth and for ever be. Hallelujah.

A Prayer for the Rich and Noble.

O Lord, I beſeech thee, make the Great and Honourable become Good and Juſt, O ſuffer them never to conſent, nor combine with the Counſel of the Wicked, but teach the Rich and Noble to learn to wait for thy Kingdom, cauſe them to imploy their Wealth and Power in Piety, for Religion and Charity, for the Poor; let them not loſe their Courage in thee O King of Kings, for any difficulties they meet with in their way, but increaſe their Faith, and ſupport their Hope, that they may go on cheerfully in their Duty, firmly truſting in thee without being removed from the Hope of a Bleſſed acceptance and a ſure Reward. O make them diligent

all their indeavours, by removing all lets and hinderances of Piety, cauſe them Religiouſly to truſt in thy never failling Goodneſs, which will rather work a Miracle, which thy Power can do: Then forſake or ſlight thy Servants which thy Goodneſs cannot, let the firm aſſurance of this ſupport them in every Centre of their Lives, that they may always dedicate themſelves to thy Service, ſtriving to be beneficial to the Poor, that ſo at length both Poor and Rich may meet together in the Kingdom of Glory, to Praiſe the Eternal King for ever and ever. *Amen.*

A Charitable Prayer for the Converſion of all Hereticks.

O Thou all-knowing Being, have Mercy upon the Church of *Rome*, bleſs her with the choiceſt and the richeſt of thy Bleſſings, power on her a double Portion of thy Spirit, illuminate her with thy Truth, purge out of her all Errors, Hereſie and Superſtition, and whatſoever is contrary to Truth; make her ſuch as ſhe once was, a Pure, Spotleſs, and Holy Church, free her from all thoſe Abominations which now ſhe is involved in, illuminate her once again with the bright Beams of thy pure Truth, that ſhe may ſee her Errors, and forſake them, and cleave only to thee, O God, that ſhe may become ſuch as thou canſt not refuſe but love, and be delighted with; take from her whatſoever diſpleaſeth thee, make her Pure, Spotleſs and Innocent, full of Charity and good Fruits, free her from all thoſe Superſtitions and Corruptions ſhe have of late imbrac'd. With her, be merciful to all other Churches, which differ from the Ancient Truth, make us all one Sheepfold, under one Shepherd Chriſt Jeſus, that we may all give thee Honor and Praiſe as is moſt juſtly due; compleat that Promiſe of gi-

ving thy Son the Heathen for his Heritage, and the utmoſt parts of the Earth for his Poſſeſſions. Bleſs the King's Moſt Excellent Majeſty, *JAMES*, by thy Grace, of *Great Brittain* and *Ireland*, Supream Governor, bind up his Soul in the Bundle of Life, give him a long and proſperous Reign, with abundance of Peace and Plenty, and when, at length, it ſhall pleaſe thee to gather him to his Fathers, Crown him with Immortal Glory. And with him, bleſs his Queen, with Queen Dowager, their Royal Highneſſes *William* and *Mary*, the Prince and Princeſs of *Orange*, and the Princeſs *Anne* of *Denmark*, make them Inſtruments of much Good to the Church of *England*, and theſe Nations, and give them a Crown of Immortal Glory in thy Heavenly Kingdom. Bleſs all the Nobility, the Judges, and the Gentry, with the whole Commonalty of theſe Nations, give them all True Faith and Fear to thee their God, Loyalty to our Gracious Sovereign, and Brotherly Love and Charity one towards another; and Bleſs with the choiceſt of thy Bleſſings the Clergy of this Nation, the Moſt Reverend the Arch-Biſhops, and the Right Reverend the Biſhops, with all Prieſts and Deacons: Grant, we beſeech thee, that thy Grace may illuſtriouſly appear in them, that by the Holineſs of their Lives, and the Soundneſs of their Doctrine, they may bring many Souls to the Obedience of our Moſt Holy Faith; and becauſe no Man's Greatneſs or Wiſdom can ſecure him from the Grave. We beg thee, bleſs all Schools and Nurſeries of Piety and Learning, eſpecially the two Univerſities of our Land, that from thence may proceed Men able and willing, to tell *Judah* of her Sins and *Iſrael* of her Tranſgreſſions, and be mindful of thoſe who ſuffer Affliction with *Joſeph*; comfort all thoſe who in this tranſitory Life, are in Trouble, Sorrow, Need, Sickneſs, or any other Calamity, ſupport them under, and give them a happy Iſſue out of all their Troubles, bind up their Souls Wounds, and

their Spirits with Joy and Gladneſs; be with all thoſe that are going through the Valley of the Shadow of Death, let thy Holy Angels conduct them ſafe to thy Eternal Kingdom, let the Blood of Jeſus beſpeak their Peace with thee, appoint thoſe bleſſed Spirits to bring their Souls ſafe into Bliſs and Glory; make us all, we pray thee, mindful of our Departure, that from thenceforth, we may be for ever happy: Mean time, make us all truly thankful to thee, for all Spiritual and Temporal Mercy to us, for the bleſſed Uſe of thy Word and Sacraments, for Food and Nouriſhment, and for all the Bleſſings we daily injoy, Health, Peace and Liberty, for all the Conveniencies of this Life, and for the Means and Hopes of a better. O impreſs in our Minds, the lovely Idea of thy Majeſty, that we may ſeek to worſhip and adore thee according to thy excellent Greatneſs, who art infinitely worthy of all Praiſe, Honour and Glory. O inlarge our Souls to pay thee ſuch Praiſes, as may be in ſome degree worthy of thee, or at leaſt, ſuch as thou wilt be graciouſly pleaſed to accept. Theſe Mercies we beg of thee, for Jeſus Chriſt's ſake: To whom with thee, O Father, and the Eternal Spirit, be all Honour, Glory, Power and Praiſe, Might, Majeſty, and Dominion, now henceforth and for ever. *Hallelujah.*

O Lord, I beſeech thee, to magnify thy Power in my Preſervation, that my feeble Knees fains not; preſerve me from all unconſtancy and deceitfulneſs of Heart, that I may be preſented to thee, pure and unblamable: Be not wroth with us very ſore, neither remember our Iniquities for ever; but cauſe thy Face to ſhine upon thy Sanctuary, which is in danger of being deſolate. Give Eaſe to thoſe that are in Pain, Supplies to all that are in Want. Give preſumptious Sinners a deep Senſe of their Sins, and a true Sight of thy Mercies to all that are in deſpair, that they may not caſt away their Confidence in thee, nor place it any

where

where but in thee: Abhor them not, nor caſt them away in diſpleaſure; but wean all our hearts from the love of this World, and diſpoſe of us as thy all-wiſe Counſel have determined, but cauſe us to ſet our Affections above, where thou, O King of Glory, ſeteth at the Right Hand of thy Father, to interceed for us, that all our Weakneſſes may be pitied, our Sins pardoned, our Graces ſtrengthened, and our Souls eternally ſaved. In all our Pains of Body, and Agonies of Spirit, give us thy refreſhing Comforts, endew us with Patience and Courage, Fortitude, and a full meaſure of Faith, to bear, to undergo and to overcome; Look, with Compaſſion, upon all poor Creatures that draw near the approaches of Death, open the Gates of thy everlaſting Mercy to them, and receive them to thy Favour; cauſe Death to be to them a Joyful Gate of Glory, and an Entrance into everlaſting Bliſs, for thine own bowels and compaſſion ſake. *Amen.*

A Prayer for a Member of the Church of England.

O Lord take not off thy afflicting hand, till I am reformed, and my Sins conſumed; ſuffer me never to receive the leaſt check againſt, nor diſaffection to the True Religion Eſtabliſhed in (the Church of) *England*: Let me return an humble denial to all that ſhall propoſe ſuch an unreaſonable Queſtion to me; but if my denial will not ſuffice in this caſe, give me courage rather to part from my Life, than to forſake my Faith; and if my caſe be ſo happy, give me Grace, with chearfulneſs, to pray for my Perſecutors, though dying by their Cruelty, that I may deeply impreſs conſtancy and true courage in the hearts of all my Spectators, that we all may ſacrifice our Wills to God before our Bodies, and both, whenever it ſhall pleaſe him to require them at our hands; aſſiſt us in the doing this, by the powerful Operations of thy Divine Grace, which we beſeech thee, always plentifully to ſupply us with, for thy Mercy ſake. *Amen.*

O Lord have Mercy upon our Parents, let thy Soules be bound up in the bundle of Life grant them Grace to live a quiet and peaceable, just and honeſt Life here, that when they come t dlo they may live with thee, and thy Chriſt in th Heavenly Kingdom. Look not upon their Merit but pardon their Offences, for thy Bowels an Compaſſions ſake, to whom be all Honour and Glor World without end. *Amen.*

A Prayer at receiving the Holy Sacrament.

O Lord and Heavenly Father, we thy humble Servants beſeech thy Fatherly Goodneſs to look down from Heaven, thy Holy Habitation, th Throne of thy Glory, with an Eye of Pitty and Compaſſion upon us thy Servants, let not our Sins hinder our Prayers from aſcending up unto thee, or preven thy Mercies coming down upon us; but come we pray thee, and Sanctifie theſe Souls and Bodies o ours, and make them fit Habitations for thy Holy Spirit to dwell in; and come Sanctifie theſe thy Creatures, to the end, for which we receive them, that the receiving the Bleſſed Sacrament may be unto us, fo the Conformation of our Faith, for the Strengthning our Hope, and for the Pardoning of all our Sins, and for the increaſe of all thy Graces in us, that the Paſſate of our Souls may be ſo changed thereby, that we may reliſh nothing beſides thee; but Hunger and Thirſt after this Bread of Life, and Cup of Salvation, till we change this place of Miſery, to enjoy thy Preſence in thy Heavenly Kingdom, for ever and ever.

FINIS.

ERRATA.

P. 6. l. 6. for whoſe, read what. p. 7. l. 21. r. the
p. 24. l. 2. r. nor repine. p. 70. l. 25.